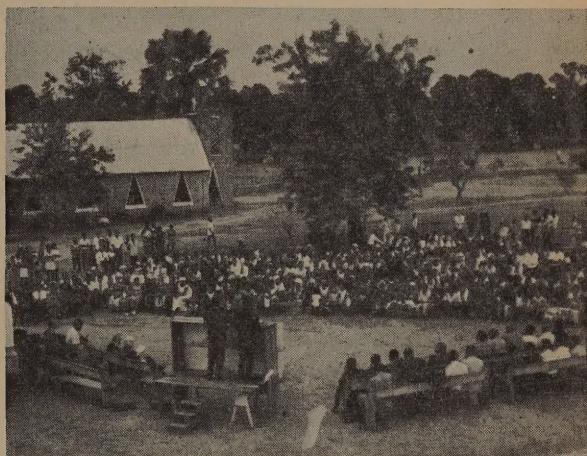




THE **AIMM** MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.

Dedication scene of the Zaire Mennonite Church Administrative Center, Tshikapa.



Kabangy Djeke Shapasa, General Secretary, and Waldo Harder, Counselor, cut the ribbon prior to dedication ceremony. Archie Graber, builder, in background.

WINTER 1973 ISSUE

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THE AIMM MESSENGER

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EDITORIAL

Tooling by North American churches and independent organizations for a 1973 evangelistic thrust has been done. Both bleacher and arena will be occupied. Masses will be thinking business and work as usual. Adversaries will fight back.

Outreach saturation and discipleship for Christ is the goal. Humans are weary. Weary of boredom, war, oppression, injustice, meaninglessness, incredibility, and insecurity. Cop-out from challenge and pace has infected many of the discouraged. But a variety of Christian leaders believe there is no hope outside of Christ. They strongly believe and affirm Jesus Christ wants to say and do something for all mankind that will listen and respond to His person and power. People have a right to hear the truth—unadulterated truth.

There is a tendency to follow men and movements rather than Christ. If there was a "first love" for Christ, it gets absorbed in distracting and fascinating other loves. Illiterates have the problem since they are unable to adequately discern differences. While illiterates may not deeply affect the thought life of society, the academic world does. The academic world draws from research and almost unlimited experience. The academics have the potential to produce the right answers but increasingly bewilder the lesser learned with their changing and polarized solutions. Those enamored with the material have similar problems. Who can and will put truth into its proper perspective?

Until humans turn to Christ who claimed to be and is TRUTH, and they think and respond in similar basic patterns to the TRUTH, frustrating conflict will continue—even unto violence.

It is thus imperative and proper that there be a general focusing in on Jesus Christ, an honest discerning exposure of ourselves to Christ, and an openness to cleansing of mind, body and soul.

Unfortunately, man is tempted to return to the destructives of years gone by for reasons he cannot explain. He has become so much a part of his background culture, that exciting, fascinating parts of it, even though accepted as wrong, lure him to participate.

When the literates of North America have this problem, it is not surprising to observe a less technically developed people have the same problem.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Galatians 3:1).

This issue of the Messenger seeks to set forth OUTREACH concerns as related to the Mennonite church of Zaire. Earl Roth has called attention to the problem with that "first love."

EVANGELISTIC OUTREACH

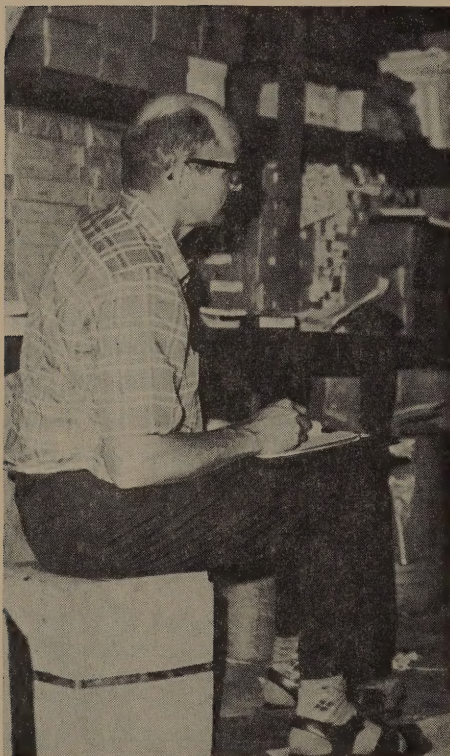
Possibilities

Potential

Plans

Prospects

by Levi Keidel



A Zairian children's evangelist named Kabamba, a pastor, and I were in the midst of a week-long village itinerary. I was driving the pickup truck through a heavy mid-afternoon rain toward our next appointed stop. Would the people be expecting us in such weather?

Upon entering the village we saw a man on my right in rain-soaked clothes gesturing excitedly for us to drive up over the sand embankment into the village. I shifted into double low and followed him. He ran ahead, directing us. Our path was marked on either side by clusters of flowers tied to trees and hut veranda posts, and led us to a newly-remodeled mud-walled thatch-roofed guest house. We stopped, and people converged from everywhere to greet us.

When we were seated inside the house, two village chiefs presented us with a live goat, and passed on our instructions to butcher it. People had walked four miles from villages on either side of us to share in our coming. There were no lodging facilities for such a large number of guests; so they passed the damp cold night seated around two fires outside our guest hut. The pastor sat with them. He talked about the Bible, sang hymns with them, explained the words, and finally came to bed at 4:30 a.m.

A month later Kabamba, my wife, and I were itinerating 250 miles in the opposite direction. On a Saturday afternoon I was driving with the local pastor through the streets of his town. He was energetically announcing tomorrow's services over the truck public address system. "The missionary has come with his wife," he shouted into the mike. "She has brought a great big musical instrument, and you ought to hear her play it!" (an accordion, not really *that* big . . .). "And the missionary . . . you wouldn't believe it. He has a little guitar the size of your hand. He hooks it under his chin and plays it with long hair. Don't stay home tomorrow and then feel bad when others tell you about it." Some 1,300 persons attended the next day's services with 302 making commitments to Christ.

These examples serve to illustrate the continuing evangelistic outreach in

Zaire. There are pastors who sit on mission stations and go visit village churches only when someone offers them a ride. But there are others who have such a burden for the souls of people in the villages they will bum rides on passing traders' trucks, ride bikes, or walk on foot a score of miles to minister to them. There is the occasional rogue who will throw a gravel stone at your passing vehicle, or cut a p.a. speaker cord in the dark; but in any village, the overwhelming majority of the population gives the visiting national pastor and missionary an exuberant welcome.

Possibilities

Current possibilities are great. There is still a ready response to the gospel. Seldom does one preach an evangelistic service to a large village public without someone responding for Christ. Kabamba preached at three open-air market meetings on a recent weekend, and 37 came to get right with God. During two weeks of meetings conducted by Evangelist Kabangu Lubadi in the western part of our field, over 1,000 made first-time decisions for Christ. Pastor Kuamba Luboya daily teaches Bible in the public school. Recently he gave an invitation in his classroom, and sixty children aged ten to fifteen raised their hands wanting to accept Jesus. Rev. Makanzu Mavulimusa, national coordinator of evangelism, writes in an open letter to Zaire missionaries, "If you came here to preach the gospel, why should you now pack your suitcases to go home? Nowhere in this country is it forbidden to preach the gospel." Immediate possibilities are great.

On the other hand, recent moves by the national government tend to cloud future possibilities with a degree of uncertainty. In a speech on national radio a week ago, the President informed his listeners that he had just come from Catholic mass; his children attend Catholic schools. He is not opposed to religion as such. But it is his purpose to make it clear to all citizens that he is their chief. Notwithstanding, churches are being required to pay heavy taxes

to retain ownership of their real estate; anyone wishing to begin publishing a periodical (be it religious or secular) is now required to have deposited in a national bank a reserve credit of \$400; and radio stations are no longer allowed to broadcast religious programs. One cannot know what part such events will play in the pattern of the future.

Potential

As are current possibilities, the potential is great. There is no restriction on the oral declaration of the gospel of Christ, be it by public preaching, or by person-to-person witnessing. The first-century church proved these methods to be adequate. As for resources, most of the 500 pastors, teachers, and lay leaders in the AIMM Church in Zaire are serious enough in their spiritual commitment to be mobilized in outreach evangelism. A substantial portion of its 30,000 baptized adherents are ready to work with them. As for potential audience, there are prisons and hospitals; there are government and mission schools in our area with a combined enrollment of perhaps 50,000 children where religion is still a part of the curriculum; there are the countless villages and towns of this vast region where the majority of the population is either spiritually lost or in need of a clearer understanding of what it means to follow Jesus Christ.

Plans

In this particular setting, what remains to accomplish a more successful program of outreach evangelism is to mobilize and activate those Christians who are willing and able to engage themselves in the work of witnessing. Toward accomplishing this end we are using two approaches for the calendar year of 1973.

1) We have asked leaders of the 17 districts which constitute our AIMM Zaire field to commit themselves to accomplishing carefully selected specific goals during the year. Suggested goals include:

—a specific number of Christians in

each congregation who have regular daily personal devotions.

—a specific number of groups of believers who regularly conduct evangelistic services in nearby villages.

—a specific number of Christian homes which observe daily family worship.

—a specific number of homes of unchurched people which will be visited.

—a specific number of groups of believers to be formed into new churches.

—to preach the gospel of Christ in every village of their district.

2) We have drawn up a calendar of church activities to be observed simultaneously throughout the AIMM Zaire area through the months of 1973. Letters of reminder and instructional materials are being prepared and distributed in advance of the scheduled events. Activities include:

—harvest festivals

—mass outdoor rallies in larger centers of population

—a week of Lenten services

—youth Sunday

—a national-level Mennonite pastors' conference

—Bible and Christian Literature Sundays

—a week of Bible study lectures for Christians

—evangelistic services with guest speakers

—a seminar for Christian parents

—effort to care for the poor and needy

Prospects

We have no guarantee that these plans will be carried out. They could be interrupted by the Lord's return, which will bring the church joy. They could be interrupted by forces of testing, which will bring the church distress. As has already been suggested, there could be a confrontation between the church and the forces of civil government. Relentless stresses of tribalism struggle to divide the church. And resurgent paganism strives to rot its moral foundations. Because of these forces, the Zaire church exists in an atmosphere of insecurity which is difficult for people of more

developed countries to understand. We may even harbor fears that such forces could combine to destroy the church.

However, we may recall that the first century church was born into the powerful eddy currents of Imperial Caesar and paganism; and it flourished. We have no reason to believe that the Lord is less able to care for His church anywhere today, and to bless its effort of outreach evangelism to the fulfillment of His prospects.

QUOTES—

(from old Messengers)

Changes must be understood, to be made effectively.

* * *

My most effective testimony is not the one I give but the one I live.

* * *

How much can I give and do for you, without damaging you?

* * *

Real pleasure does not come from doing what you like but from liking what you do.

* * *

A man can fail many times but he is not a failure until he begins to blame someone else for his failings.

* * *

If God had no more mercy upon us than we have on one another, the world would be burned up long ago.

* * *

Belief is what a man holds, but conviction is what holds a man.

* * *

If some men had to eat their own words their health would be ruined forever.

* * *

You cannot quench a fire with gasoline!

* * *

Are the things you stand for really true or merely philosophy?

* * *

You can move most anything else, except the foundations of God.

* * *

Has the Holy Spirit delivered you from human limitations?



Pastor and Mrs. Djare Jeremiah and children

Pastor Djare Jeremiah of the Banga church center in Zaire is a graduate of the Bible Institute at Kalonda. He not only serves the Banga church but is responsible for numerous other churches in the outlying area.

He is far removed from any kind of a library, does not have access to religious magazines, or periodicals comparable to those in the Western world. He must rely on what he gleaned from his studies at Kalonda and a copy of the Scriptures.

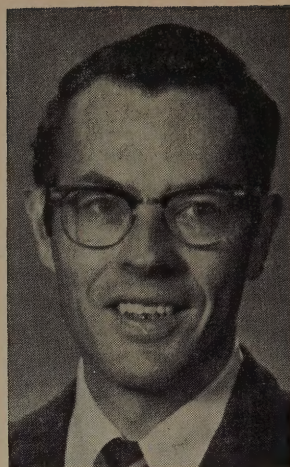
While this makes for a partial blackout from the world, he does have his transistor radio and lots of time to meditate on God's Word. This provides a certain spiritual dynamic uncommon to church leaders bombarded with distracting rhetoric. Messages from such pastors are essentially biblical, evangelical and practical.

"A Christian who reaches out . . . really cares about one he wants his life to touch as well as his fellow Christian."

Steiner

OUTREACH DYNAMICS

by Richard Steiner



Richard L. Steiner, AIMM professor at the Theological School in Kinshasa (ETEK)

Why do some Christians naturally reach out to others, sharing their personal faith? Others do it as an obligation. Still others don't. Why?

The idea of reaching out is part and parcel of the Christian faith. Jesus left His disciples with the "go and make disciples of all nations." Luke tells us how well the disciples answered this directive. As I reread the account in Acts, I'm impressed with the naturalness of all this reaching out. It was their way of life, their "thing." Compelled to do it? No doubt. With a sense of urgency? Without question. But more than that: they had discovered something so good that they naturally told their friends about it and shaped their own lives after Jesus'.

What made them really tick spiritually? What moved them to reach out to others? And so effectively? These early Christians are the authentic ones. To a Zairian, that's the concern—being authentic.

Something had happened to the disciples after Christ's death. Acts 2 tells us what. Jesus had told them upon leaving them, "Wait in Jerusalem and my Spirit will possess you. Then you'll have the dynamic to go out and tell about me

at home and everywhere else." And that's what happened. Christ's Spirit became dominant in the lives of the disciples. After that they never were the same. Peter who lied about his relation to Jesus to save his skin while Jesus was about to die, time and again put his life on the block as he talked about Jesus. Government and religious authorities couldn't silence or intimidate him.

Expunge the Holy Spirit from Acts and you have a puzzle with half its pieces missing. Leave Him in and the puzzle makes a beautiful picture of the church growing, reaching out to the world with Christ. Without question the dominance of the Holy Spirit in the life of the church is the primary dynamic of outreach. The Spirit directs the believer where and what to reach out. The church at Antioch was given a push by the Holy Spirit to get Barnabas and Saul off on what became Paul's first missionary journey. "So these two, sent out on their mission by the Holy Spirit came down to Seleucia . . ." (Acts 13:4).

In Zaire the very existence of the church tells us that His Spirit is present. But does the Spirit dominate the life of the church? There is evidence that Rev. Makanzu, the national evangelist,

is being used by the Holy Spirit in his ministry of evangelism. Periodically he holds campaigns in various parts of the country. In January and February 1972 he campaigned in Upper Zaire, where he had been in 1969. Although he encountered opposition at times, his messages were well received and several thousand made decisions for Christ. Villagers were eager to hear the Word of God and many responded in obedience. Yet we are aware that the Holy Spirit is desperately needed in other areas of church life and activity from the fact that the fruit of the Spirit is not always evident.

There are two other interesting things done by this church at Antioch as they launched their outreach program. "Then, after further fasting and prayer, they laid their hands on them and let them go" (Acts 13:4). The Holy Spirit, behind all of this, led the church to fast and to pray.

Fasting is not such a common thing in the church today. Feasting is so much more practiced. Getting together to eat has values for fellowship and the early Christians practiced this. For keeping in shape spiritually, fasting can contribute much. It helps develop a keen sensitivity of the soul for God. In such a physical state of weakness, the spiritual can take a dominant place in your thinking. It seems to be especially helpful at moments of spiritual crisis. Jesus fasted in preparation for Satan's temptations. The church at Antioch fasted before sending out its first two missionaries. Nevertheless Jesus warned about the wrong use of fasting. It's not to gain spiritual points on a public scoreboard. So if it's done pharisaically, to show off your spirituality to others, don't count on it to give you anything but an empty stomach.

Praying, another essential way to exercise your spiritual muscles, is maintaining contact with God, the limitless source of power. Prayer helps you to know your mind as well as that of God. Prayer becomes a reflexive spiritual act in the face of difficult circumstances. You're at the crossroads. Which way? You pray. How can you reach out to

that person? You pray and plug into God. The direction, the encouragement and the power you need come.

At ETEK students are taught the value of prayer not by a course but by its frequency in the activities of the school. Each class day begins with prayer. Different prayer groups meet by language or church groups. Private prayers are encouraged but not scheduled. Zairian church services frequently contain six different times of prayer. The danger, of course, is that prayer can become meaningless. People can pray beautiful prayers in terms of words used, but real communication is missing.

Several other things characterize the life of the authentic Christians. These, too, become sources of power in reaching out. As already mentioned, not only did the early Christians fast on special occasions, but they regularly ate together, developing a sense of community and oneness. Regular worship in the temple also fortified them. The apostles taught them about Christ and explained the Scriptures to them. They thus give us an example that we, too, can find spiritual power in fellowship with one another, in corporate worship, and in a study of God's Word.

There is at least one more important dynamic worth stressing. A Christian who reaches out is loving. He really cares about that one he wants his life to touch as well as his fellow Christian. Jesus left this commandment with His disciples: "Love one another, as I have loved you." And if they did, others would know that they were Jesus' followers. This is the distinguishing mark of a Christian. Such love draws Christians together into oneness, a special concern of Jesus in His high priestly prayer (John 17).

Organic unity of the church in Zaire has been achieved with the help of the government, passing a law to that effect. Now all recognized Protestant churches are one as members of the Church of Christ in Zaire. The task before the church in Zaire is to be truly one in spirit through the loving of one another.

(Continued on page 11)

"Is it worthwhile?" Samuel Entz says "yes."

OUTREACH in the MARKETPLACE

by Samuel E. Entz

Sundays and Thursdays are the large market days in the Tshikapa area. We try to have services every Sunday at two or three markets. With the Psalmist we say, "This is the Lord's doing; it is marvelous in our eyes" Psalm 118:23. We are so happy and thankful that we can have a part in this great ministry.

One Sunday it was raining and we wondered if we should go. We knew many people would go in the rain to get food for their families. So we decided we must not fail in giving them the Bread of Life. We went and had the service. The people were under little roofs to keep out of the rain. At the

end of the message we gave the invitation to come to Christ, and two people came running through the rain. We had the joy of pointing them to the Lord Jesus Christ.

People of all walks of life are in need of the gospel and come to these services. Some people are very well dressed while others are desperately poor. Some are well educated. Many cannot read or write. Some are going through deep sorrows, trials, and testings. Many are ill. Recently an old chief whose hair was completely white came and took Christ as his Savior. Many children are present at every service.



People from distant places often stay out of curiosity. Recently a commercial man from Luebo, some 150 miles away, heard the service and stayed to listen. At the end of the service he came and accepted this great Redeemer as his Lord and Savior. Praise the Lord!

It is marvelous how the Holy Spirit works on people's hearts in these services. Before the invitation is given you can pick out many who are under conviction. When the call is given, they come and accept Christ. But Satan is busy here, too! There are those who are under definite conviction and yet they will turn and walk away. Sometimes we have followed them and they have come back and accepted Christ. Other times they get lost among the many people. But we thank God that the Holy Spirit continues to convict them of sin and their need of the Savior. Some have come to the pastor two or three days later saying, "We were at the service Sunday and our hearts are troubling us." Then the pastor has the joy of pointing them to the Lamb of God who taketh away the sins of the world.

Last Sunday we had a children's choir of about thirty voices. They sang beautifully. "Jesus is born in Bethlehem, now we have no need of weakness, now we have no need of fear because Jesus was born." Their faces as well as their voices radiated the message—"The Savior has come. Joy to the world." They each wore a paper headband with a Christmas greeting pasted on the front and little blue collars with a black ribbon in front.

Satan is not idle! There is a woman living near one of the markets who the Africans say is a child of the devil. She has been drinking boiling water for a week and now she does her prophesying. She interferes when we deal with the converts in the back of the pickup which we use for an inquiry room. During the service the speakers are so loud she cannot compete, but when the people come to take Christ as their Savior she starts with her demon worship and yelling. Often we turn one speaker that way and play gospel music while we

finish counseling with the ones who seek salvation.

Is it worthwhile? Jesus said, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8:36. The most valuable thing in all the world is the salvation of a soul. One soul is worth more than all the world. We have not only had one soul but our records show that we have had just short of five hundred first-time decisions for Christ this year plus 113 backsliders who wanted to return to the Lord. Praise the Lord! Yes, it has certainly been worth all the effort and cost. Again, we say, "This is the Lord's doing; it is marvelous in our eyes" Psalm 118:23.

OUTREACH DYNAMICS

(Continued from page 9)

This approach seems to be the reverse of what Jesus said. Love, to Jesus, produces oneness, and oneness shows to the world that Jesus is really God's Son (John 17:21). If only the church could present this convincing picture to the world in its outreach! A church in love, at one, showing that it can be done, that God has really come in His Son, Jesus.

Where we must begin is with each individual Christian. Outreach is the task of each of us individually and together. I, as each member of the Church of Christ in Zaire, must become fully sensitive to the Holy Spirit. Fasting, praying, fellowshiping with other Christians in eating and worship, studying God's Word, and loving will sharpen me spiritually and ready me to reach out naturally, sharing my faith with those without it. This ought to be the beginning point. Then on to strategy, tools, ways and means and places.



Peter Falk, AIMM professor at the Theological School in Kinshasa (ETEK)

"The Lord has opened a new door of ministry to us."
Falk

OUTREACH in KINSHASA

by Peter Falk

Kinshasa, the capital city, is the main administrative, political, and commercial center of Zaire and a fascination to its people. Zaire's waterways brought the inland traders to Kinshasa many years before Stanley crossed the continent and came to the Pool. Even more so today, Zaire's waterways, railroad, roads, and airways lead to Kinshasa, bringing people of every walk of life—politicians, administrators, educators, doctors, merchants, common laborers, adventurers—to Kinshasa in large numbers every year, so that the annual population increase has been 11 percent during the past years. The last census indicated a population of 1,343,000 and if the present growth continues it will have doubled by 1980.

The members of the Mennonite church also find their way to Kinshasa. Some of those residing in Kinshasa are Mr. Theodore Bualungu from Mukedi, the personnel director of the Protestant Bureau of Education for several years and recently appointed director of the Protestant Relief Agency; Mr. Mabaya from Kamayala, a hospital administrator at the university; Mr. Tangu from Nyannga, member of parliament; Mr. Tshilomba, Ndjoko Punda, accountant in the

National Bureau of Education; Mr. Ki-yoko, principal of the large Presbyterian school; Pastor Mayamba Jean, formerly of Banga, a pastor of the largest Presbyterian church of Kinshasa.

For some years the Mennonite church encouraged its members to join one of the existing churches in Kinshasa and help in its ministry. However, the population of Kinshasa has increased so rapidly that the churches have not been able to reach all the people. New housing developments have sprung up around the city, covering several square miles, without a church in the district. Consequently many people have no connection with a church. Therefore, in order to reach its members and reach out to the unchurched, the Mennonite church decided to begin a ministry in Kinshasa and expressed its interest to the Council of Churches of Kinshasa (Conseil Urbain de l'E.C.Z.), which readily gave its consent.

Members of the Mennonite church residing in Kinshasa were invited to a get-acquainted and planning meeting on April 9, 1972. About one hundred and thirty people responded to the in-

(Continued on page 16)

Mrs. Bessie M. Yoder became disabled after fifteen years of service in the Republic of Zaire. She passed away November 8, 1972, at Phoenix, Arizona. The time in Zaire (Congo) was short, but her activity extensive. She learned Tshiluba from Agnes Sprunger, also recently deceased. She began by helping with a choir three nights weekly in preparation for an approaching conference. She started a women's school of 52 participants teaching the alphabet, writing, and Scripture verses. She worked with children and delighted in personal work.

After being on the field a few months, she wrote, "We both have never been as happy in our life as we are now. We are not saying everything is pleasant and flourishing, but we do say that our joy is complete in doing His will."

Her prayer as noted in 1935 was "O, that God will raise up nationals who will go to their own people because they want them to know Him, and are called of God to go, and not because they are sent out by any particular group or organization. . . ."

Her prayer has been realized in the current autonomous church.

In Memorial

Agnes Sprunger gave 37 years out of 87 to gospel ministries in the Republic of Zaire under the direction of Africa Inter-Mennonite Mission (in her time, Congo Inland Mission). Having a special gift in languages, she quickly learned French, Gipende, and Tshiluba. She taught tribal languages to her successors.

Gifted in languages, she pioneered in translating both the New and Old Testaments into Gipende. The British Bible Society printed her New Testament translation which continues to be used today. Portions of the translated Old Testament were also printed. She was a remarkable linguist not having the opportunity of advanced learning in the art.

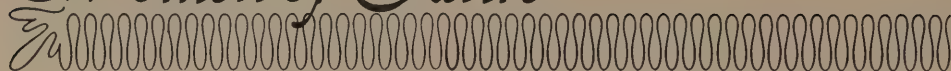


She lived in the days of the hammock and the push-push cart. Travel was slow and tedious. In 1932 she wrote of a trip she made in company with Irma Birky. One night they chose to sleep where apparently there had been animals since there was thick dust on the ground. In the morning she dug 18 chiggers from her feet. On that trip she met a village chief who claimed to have 78 wives.

She also knew the meaning of the word "depression." Money was scarce in the nineteen-thirties and often she lived in the hope of Philippians 4:19.

She passed away January 11, 1973, at Berne, Indiana. She lives on in the lives of Zairians because of her life, ministry, and translation.

Women of Zaire



"On the way to conference, the truck broke down in the night and she had to walk in the rain to the next village carrying her smallest child. She started on Wednesday morning and arrived on time Thursday evening for the first session. . . . When it was over she picked up her bundle and her child and started the long trek back to her village ready to share the blessings with others."

Frieda Guengerich

WOMEN TOUCHED by CHRIST

by Frieda Guengerich, teacher and women's counselor

"Bear ye one another's burdens and so fulfill the law of Christ" (Galatians 6:2).

This was Paul's counsel to the church of his day. It's good advice for us. It is in loving, caring relationships that we can best make Christ known. Let me help you catch a glimpse of some of the things our sisters in Zaire are bearing as they face life. Meet some of them who have touched my life.

Kapinga

Kapinga was a widow whose husband died shortly before the birth of her baby. Her body was thin and weary. She was suffering from sores on her breasts and feet. Each week she appeared at my door having made the six-mile trip from the village to the dispensary for treatment. I gave her a few makuta to buy the bare necessities, but it was evident she needed more. She was not a beggar. She was always grateful for what one gave her, and if she asked for anything, it was prayer. Her child was small and listless and though he was about three years old, was still nursing. When Kapinga com-

plained that this was very painful for her, I asked why she didn't wean him. He was surely old enough. "Mama," she said, "what shall I give him? I have nothing else."

We arranged for her to stay at the dispensary to save her that painful trip back and forth to the village, but her only helper was eight-year-old Makenga. He went to the village for flour, carried the water, and went to market for the few things they could buy. Like any child he sometimes lost the money and had other misfortunes which deprived them of the much needed supplies. To be sure, Kapinga had little of this world's goods, but her simple faith and readiness to put her burdens in God's hands touched me.

Pemba

Pemba was a sweet, beautiful young mother—the wife of our school director. She had had training in our mission schools and would sometimes give a message at the women's Friday afternoon meetings. Her husband had been my student in seventh grade at Nyanga



Frieda Guengerich

and was now a respected leader, very much concerned for the spiritual welfare of the students under his supervision. He contracted tuberculosis and died. We went to the mourning to bring a Christian witness and comfort the family. When I saw Pemba and her two little children, my heart broke. She was seated beside the corpse, her hair unkempt, her body covered with white-wash—the sign of mourning—the village women about her wailing loudly according to their customs. It was difficult to hear the words of comfort and counsel being given. We knew that according to custom Pemba would now become the wife of her husband's brother. I was able to get close enough just for a moment to whisper a word of encouragement. I do not know what her life is like today, but pray that she might find joy and victory in Christ and be able to bring a Christian witness to this village.

Anonymous

I do not know her name, but she was a lonely Christian in her village. When we stopped en route to Katanga for a

series of women's meetings, I was impatient to be on our way. We were late and the women were waiting for us. But the Zairian women with us in the truck were not in a hurry. They encouraged her to get her little bundle of things and come with us. Later I learned that most of the people in the village were involved in the cults that had sprung up. She and her husband tried to encourage them to follow Christ, but few were willing to listen. I was glad the women had sensed her need and she had this opportunity for fellowship and encouragement. There are many like her in the villages of Zaire who long for the privilege we so lightly take for granted.

Henriette

Henriette (I do not know her Tshiluba name) is a pastor's wife in a village at least fifty miles out, far from the reach of medical care. She has a family of several children, but she is busy working with the women of her area. She and her husband graduated from the Bible Institute. She did not seem to be very promising as a leader. But we have had good reports of her sincere efforts to share the gospel. She has her fields to tend and her family to care for, but she finds time to walk to other villages to teach the women, even staying over night. On the way to conference, the truck broke down in the night and she had to walk in the rain to the next village carrying her smallest child. She started on Wednesday morning and arrived on time Thursday evening for the first session. The encouragement and the uplift of the conference sessions made it all worthwhile. When it was over she picked up her bundle and her child and started the long trek back to her village ready to share the blessings with others.

These are some of our Zaire sisters, unknown and unsung, whose experiences are typical, whose lives Christ has touched and blessed, but who still need all the love and encouragement we can give them.

OUTREACH IN KINSHASA

(Continued from page 12)

vation. A committee was formed and given the responsibility to establish a ministry. The Salvation Army graciously permitted us to use their chapel, near the center of the city, where bus connections are convenient, from 8:30 a.m. to 9:30 a.m. on Sunday mornings. This is our most centrally located place of meeting in Kinshasa. We are grateful to the Salvation Army for the use of this chapel, but we would eventually need to have our own in order to develop a more complete ministry.

Contacts were made and plots of ground were secured in several localities where a church is needed. Because it is difficult for people to go considerable distances to church, the smaller congregation in several locations approach presents certain advantages. The most centrally located plot of ground we have been able to purchase is in the Quartier des Marais, where quite a few of our church members reside. This place is to serve as the central locality for our people in the city, as well as to serve those of the district. There was a partially constructed house on this ground, which is being completed and efforts are being made to minister to the people of the area. However, the house is too small to permit those who regularly worship in the Salvation Army chapel to join them and services will need to continue at the other place until a chapel can be constructed.

Another district in which the Mennonite church has begun services is Mungafula, located approximately one and one half miles southwest of ETEK. The plot secured is still in the bush, but the people have purchased plots and are building houses up to our plot. There is no church or school in this community. In September, an ETEK student and a Christian living in the district volunteered to begin services, even though there was no building in which services could be held. They are conducting services in the shade of a tree. Interest is

growing as more families move into the neighborhood. A small chapel is needed at this place.

The offerings received at the services are used to develop the ministry in the localities referred to. Therefore, even though much could be done, they have hesitated to call a pastor. The church members and students from ETEK are conducting the services and making house calls. Efforts are under way to arrange for women's meetings and weekly prayer meetings.

The third suburb in which we have the opportunity to bring the gospel to a large population is at Kimbanseke, to the southeast of the city. Recently the brethren, Kabangy Djeke Shapasa, Waldo Harder, and James Bertsche, visited the places of ministry of the Mennonite Church in Kinshasa. They drove up the ridge on which this plot of ground is located and saw new houses covering an area of several square miles. They were overwhelmed by the sight and the challenge. After a moment of silence, Bertsche said, "This is an immense mission field."

He was right. It is an immense opportunity and responsibility. We cannot ignore it. It is at our door. That is why the Mennonite church has begun work in Kinshasa. The challenge is overwhelming. We can help our brothers in Kinshasa. Modest chapels which would serve at Mungafula and Kimbanseke, until the congregations are larger and stronger, could be built for about \$2,000 each. A larger chapel is needed for the central congregation. It has been making plans to construct one and some help would be much appreciated. The Lord has opened a new door of ministry to us.

You can give without loving but you cannot love without giving.

* * *

God requires me to love even those who do not love me.

* * *

A friendship lost by standing for the right is not a great loss.

"As the state becomes more involved in education, . . . the teachers are feeling that they are the employees of the state and not of the church. So there is a loss of desire to evangelize. . . ."

R. Martens

OUTREACH METHODS

*by Rudolph C. Martens, Professor
Institute Biblique - Kalonda*

In the Zaire Mennonite Church we encourage any method that will accomplish the task of making disciples of Jesus Christ. If it works, we use it. Of course, not everyone is gifted in every method—some Zairians are especially good at one method and some missionaries are particularly adept at another.

Many young people have been won to Christ through educational evangelism. This is where the church is responsible for educating children and young people. They come because they want an education—a highly prized item. Some come from Christian homes, but many have never heard the gospel message. While in school their teachers explain how Jesus was born, how He lived, taught, healed, performed miracles; how He died and rose again—all for the purpose of their salvation. They accept the message, they accept the Savior, and they become His disciples and members of His church. Recently I made a quick check in my class in the Bible Institute as to how the students were won to the Lord. All were won while students in our grade schools.

As the state becomes more involved in education, as it should, the teachers are feeling that they are the employees of the state and not of the church. So there is a loss of desire to evangelize. Although Christianity is still taught, this method of evangelism is losing its effectiveness. There are exceptions where the teacher is still very much concerned about the spiritual welfare of the students.

The church has seen this coming and has been cultivating other ways to get the gospel out. For a number of years the Christ-for-All program has been winning a large number of converts. We have a secretary in charge of this program who holds mass meetings in our territory. Some are coming to know the Lord through this work but its heyday seems to be past. Not too long ago a mass meeting was held sponsored jointly by our church and the Kimbanguists. Hundreds were present and decisions for Christ were seen, but the impact has not continued.

One of our well-known pastors, Kabangu Lubadi, from the Kabeya-Kamuanga church, has been having remarkable success with meetings in our churches. Even at Mukedi where his messages were translated from Tshiluba into Kipende, a large number of decisions were noted. Pastor Kabangu has a deep concern for people. It grows out of life honed and tempered by suffering for the cause of Christ. People respond to his call to make things right with God.

Another form of mass evangelism is carried on by our church mechanic, Sam Entz. (See page 10.) Being near a densely populated center, Tshikapa, where Sunday is the biggest market day, he has special opportunities of bringing the Good News to market-goers. His special tool is the sound truck.

Pastor Mbombo Kabeya, hospital evangelist, leads a brief meeting every morning at the dispensary where those who come for treatment hear the claims of Christ. Later in the morning, another service is held at the maternity hospital. He also visits the sick and the dying. With the tremendous growth of the number of patients who come for treatment to our Kalonda medical complex, the opportunities for confronting patients with the Good News also increase. They come to have their bodies healed and some leave with new life in their souls.

Until recently our church in cooperation with the Presbyterians and Methodists has had a tremendous opportunity for spreading the gospel by means of radio. The regional radio stations at Kananga and Mbujimai, run by the government, gave free time for religious broadcasts. The response was gratifying. But now they no longer give us the free time for our gospel broadcasts. These stations continue to air our "General Advice" program because it is not set up as a religious program. However, our studio continues to make cassette tapes of gospel music and messages which people can buy to use with their cassette recorders.

We are continuing with literature evangelism. Christian reading material is popular. Tracts are in great demand, particularly in areas where literature is not easily accessible. "Give us tracts" (mikanda) is the cry often heard as we travel along the road. They recognize the vehicle as one belonging to a Protestant church. There is no easy way of finding out the effectiveness of tract distribution in evangelism, but we feel that it is a means of sowing the gospel message.

I must also mention the teachers of religion in the state-run secondary schools. They are men who take their job very seriously. They have tremendous opportunities for presenting Christ to their students. Here and there, not in large numbers, they inquire personally of their teachers and they find the Pearl of Great Price. One of these men

by the name of Kabamba Mudilamika in his time off from teaching is having remarkable success with children. All four of them give their vacation time to help with the vacation Bible school program throughout our area. They are traveling instructors of the material that is chosen, holding workshops in strategic centers for the local teachers. So every vacation thousands of youngsters are reached with lessons aimed at eliciting a response for Christ.

We who work fraternally with our Zairian church would like to ask you to continue your interest and prayerful concern for all the evangelism efforts. Please pray for the continued grace of the Holy Spirit that in whatever methods of evangelism employed they may be successful in winning the lost to Christ.

QUOTES (from old Messengers)

The conservative cries; "The old ways are best; let us change nothing." The radical cries: "The new ways are best; let us change everything." The Christian says: "Prove all things. Hold fast to that which is good."

* * *

I can tell you why Enoch walked with God—they were both going in the same direction.

"The appeal for the deep rooted spirit worship, and trust in fetishes, in which these spirits are believed to live, is no easy thing to give up." E. Roth

OUTREACH PROBLEMS

by Earl Roth, school director, teacher, evangelist, and church counselor

The seed of the gospel of Christ has been planted and watered in Zaire. Partners working together have planted and watered with and for God. God has produced a growing, flourishing church. It has strong, healthy branches, active workmen, planting and watering the gospel seed in various types of soil. These are receiving nourishment from the stem, the Source of life, Jesus Christ himself.

A close look at the plant reveals evidence of some wilting, drooping, diseased branches. These branches are wasting away, sapping Christ's church of vitality. What is the cause? Why are there wilting, drooping branches? It is not God's fault. While there is outreach and growth, there is also dying.

Various factors gnaw at the spiritual life of the Mennonite Church in Zaire. There is a diminishing of disciplined, regular nourishment from the Word of God. Many believers are satisfied with a little taste of God and His Word on Sunday mornings or once or twice a month. The soul longs for strength. Often the individual seeks for nourishment from wrong sources. Soccer games, political meetings, holiday celebrations, and family gatherings replace Bible study, group prayers, devotional meetings, and worship gatherings. This lack of vital communication with God makes for wilting Christians, namely falling

from a "first love." Some helpful parallels can be made by comparing the Mennonite church in Zaire with the biblical account of the church of Ephesus (Revelation 2:1-9).

When the Apostle Paul wrote to the Ephesians, the church was orthodox but becoming indifferent. Christianity had experienced enormous growth. It made inroads on the cultural, traditional worship of the goddess Diana and the Roman state religion of Emperor worship. Multitudes had personally placed faith in Christ for forgiveness of sin but had carried some of the old ideas into their new religion. Diana worship held a tremendous appeal. Many alleged Christian teachers, claiming inspiration from God were militantly advocating the right to free participation in forms of immoral indulgence. It was an effort to syncretize the worship of Diana with the worship of Christ. In Ephesus, the pastors as a body insisted that the Christians keep themselves from licentious practice. Teachers, advocating indulgence, were excluded. Most found refuge in the Nicolaitan sect that advocated licentiousness as a proper way of life (Revelation 2:6). The appeal of the flesh was strong. Christ, in His message to the Ephesian church, lauds the believers for their sound doctrine, church discipline, patience, and perseverance, but rebukes them for their deficient love to Him.

"But here is what I have against you:

you do not love Me now as you did at first" (Revelation 2:4 TEV).

Literally multitudes of Zairians have placed personal faith in Jesus Christ and are newborn creatures in Christ, coming out of a traditional pattern of animism or ancestral worship. The Mennonite Church in Zaire is largely made up of these folks. Many have "fallen from their first love." The appeal for the deep rooted spirit worship, and trust in fetishes, in which these spirits are believed to live, is no easy thing to give up. Some individuals and local groups have attempted to harmonize animistic worship with the worship of Christ. Pastors are standing firm opposing such practices. Participants are counseled and disciplined and are often excommunicated. Yet many believers in Christ remain troubled, unconvinced, and even secret disciples of sects, claiming inspiration from God, which practice a mixture of animistic and Christian worship.

The church at Ephesus was influenced by the state religion of the ancient Roman Empire. Zairian Christians in past years lived under a government system influenced by its religion. This religious influence became a part of their economic and social life. Is it any wonder that some strong Christians associate material gain with religion, and work to integrate this idea in the Mennonite Church in Zaire?

As Christ's rebuke was to the Ephesian believers, so it is to His people in Zaire. "You do not love Me as you once did. You have forgotten your first love for Me."

Behavior, according to the human standard of tribalism, is another cause for spiritual paralysis within the Zairian church. Too often, inner clanistic and tribalistic feelings control the thoughts, words, and actions of someone who personally knows Christ. Consequently, divisions are formed and relationships break down.

"One says, I am with Paul, and another, I am with Apollos, another, I am with Peter, and another, I am with Christ. Christ has been split into groups." (I Corinthians 1:2-13)

Each group thinks something different, and oneness of thought and purpose are overshadowed by quarrels. Local groups of professing Christians, living as unchanged people, controlled by ordinary fleshly impulses, cause dissension and depress the spiritual vigor of Christ's church.

The Mennonite Church in Zaire, as part of the body of Christ, is placing faith and trust in Him and His Word. The church will endure because Christ has produced it. God's divine power is in evidence, at work within the church.

At the same time spiritual wilting and drooping, loss of "first love" and loss of growth dynamic in individuals and local groups is also in evidence. Several causes of spiritual stagnation have been discussed. How can this dystrophy be arrested or reversed in the Zaire church?

The Apostle Paul, led by God, sought to lead the Ephesian believers to experience the oneness, universality, and unspeakable grandeur of Christ. Christ was to become unique in their daily lives. In Him there is room for men of widely different tribes, viewpoints, and prejudices. In Him there is power to bring all earthly, social, and family life into unity and harmony with God.

There is no substitute for an intimate relationship with Christ through prayer and communion. We, the leaders of the Zairian church, should discipline ourselves so that we can personally experience the power of Christ. This relationship would spread throughout the body and heal wilting, drooping members.

God has produced a growing, flourishing plant in Zaire. He expects each branch to be healthy, strong, and energetic.

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AFRICA INTER-MENNONITE MISSION, INC.



Mrs. Jeanne Zook teaching nursing by demonstration using a student for the patient. Mrs. Zook is directress of the Tshikaji Nursing School. See page 15 for story.

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INTRODUCTION - -

The intent of this issue is to communicate the status and activity of Zairian church women. AIMM missionary women have done the writing, drawing primarily from personal experience. The Zairian women they write about are real people with whom they work.

Perhaps in time the Zairian women will write for themselves. Communication among them is mostly oral. This is understandable when we consider the centuries-long status of African women. The transition from an agrarian culture to other vocational and professional pursuits provides a demand for better educated women. Thus men are increasingly open to girls entering educational institutions. While resistance continues in remote village areas, as men have advanced educationally, they now realize the value of having wives with learning other than growing food and bearing children.

This issue clarifies in part the vast undeveloped resources of the Zairian women and the need for the Nyanga Training Center for girls. □

Cultural Aspects of Zairian Women

by Sara Regier

I. INTRODUCTION

As African nations such as Zaire are in the process of building institutions able to cope with the realities of gigantic problems, there is a new emphasis on a better understanding of the woman, and her role in nation building. Missionaries need to be aware of research, study, and questioning that is being done by the nation as well as the church. This paper is an attempt to give background on the Zairian woman and then focus on some of the forces that are now rendering the traditional life and values inadequate.

II. TRADITIONAL LIFE

A. Social Groups

As a diamond mounted in a setting an African woman is best displayed in the setting of her social relationships and culture. A woman's most important social relations are carried in her extended family and her age group.

The Zairian family can be characterized as extended, polygamous, and rural. This is in direct contrast to the Western family which is nuclear, monogamous, and urban. The contrast becomes even greater when she is seen and understood in this setting. The extended family traces its descent from a common ancestor, who may be real or fictitious. This becomes the basis for the corporate solidarity of the group. The offspring of this original founder form the heads of various clans. Members are added to the family by birth; the dead continue to have an interest in and influence over the group. Loyalty and devotion to this group are the strongest

social tie a woman has and this group will support her, defend her, and bury her. In the extended family a woman receives her basic education for life, learning to cultivate the fields, prepare food, housekeeping techniques, taboos for women, how to prepare herbal medicines, and conduct appropriate to her tribe.

A second strong social group which cuts across descent groups is the age group. This collective group which has grown up together has greater strength in presenting its collective interest than any one isolated individual. This group supplies the individual with daily companionship as well as in time of crisis such as death, sickness, or when there is conflict in the marriage or family. This is the "shoulder to cry on" that best understands her feelings, problems, and aspirations.



Sara M. Regier

"Marriage does not make a woman a member of her husband's descent group. Her strongest loyalty continues toward her own family and age group."

B. Marriage

A man chooses his wife from a neighboring clan by mutual consent of both groups. Marriage does not make a woman a member of her husband's descent group. Her strongest loyalty continues toward her own family and age group. Marriage does not lead to a new social unit but is just a continuation of the existing family. The main purposes of marriage are:

- a. Reproduction and sexual pleasure. Children born to a couple are members of the mother's (in matrilineal societies) or the father's (in patrilineal societies) extended family and the burden for their schooling, marriage, and training belongs to the larger group.

b. As a production unit to supply the physical needs of food, shelter, clothing, etc., for those living together.

c. To strengthen and ensure the continuation of the larger family. Though neighboring descent groups are often rivals this union strengthens the underlying bonds between them.

Marriages are always legalized by some form of wealth exchange or "bride-price." Divorce has and is much more common than the village elders would lead us to believe; at present up to 50 percent of the older women in some tribes have been divorced.¹ Divorce is less complicated because the married couple does not constitute a social or occupational unit, nor is the couple solely responsible for the upbringing of their offspring.

Westerners who see marriage and the nuclear family as the most important social relations, we find it hard to think in the Bantu context. Africans see Western love and marriage as a very time-consuming and precarious relationship because it depends on being accepted and accepting your partner. The Western nuclear family with its emphasis on independence is actually very dependent on each other for social relationships, companionship, food, clothing, etc. In contrast, the African couple, decided on and supported by two clans, has an underlying acceptance of each other. Having the support of her family and age group the African woman is not dependent on her husband for social relationships, companionship, or her livelihood.

C. Formal Education

The formal education for girls lags far behind that of the boys. Of the 800 million illiterates in the world most of them are women. In 1957 97 percent of the women in Zaire were illiterate.² At the time of graduation from the sixth grade only 25 percent of the graduates are girls.³

Most girls spend only a few years in primary school. After leaving school they soon forget how to read and write and lapse back into illiteracy. Most of their training has actually been in the

village setting beside their mothers. Thus they have had little exposure to new ideas and information and tend to be conservative and traditional.

In Zaire the post-independence emphasis on higher education has had little effect on women since most of them never reach that level. However, the number of girls in higher education has increased slightly since independence. There is no sex barrier for those who have completed higher education in finding a good job.

D. Her Role

African society is sharply divided into two worlds—male and female—with very little overlapping of roles. Men and women have different types of work, often eat separately, own property individually, and handle their income individually. (That's women's lib!) Actually a woman is economically more independent than a man.

The average Zairian woman (80 percent of Zairian women live in rural areas) spends about 250 days a year, 5-6 hours a day, in the fields. On her way from the fields she will carry 20 pounds of firewood home. The average family needs about 10-12 gallons of water a day which she and her daughters will carry up from the river. Cooking two meals a day, food preparation and cooking takes about 2½ hours per meal.⁴

Girls marry between the ages of sixteen and eighteen. They now assume the responsibility of a wife and soon those of a mother. Many women never stop nursing a baby from the time their first child is born until the last one is weaned. Infant mortality is about 10 percent before one year of age and another 30 percent before five years of age.

III. CHANGE

Since no culture is static it seems logical now to move from the traditional values and expressions to some of the influences that have "cracked" or begun to modify the thinking and values of the past, and which are today frustrating women in Zaire. Only a few major ones are listed.

A. *The Colonial Period*

When the colonial government needed manpower to perform the many jobs necessary for the operation of its colony, men were selected and trained as clerks, secretaries, teachers, factory workers, etc., in the western tradition. As these men left their traditional work roles in the village, a vacuum developed which began to cripple the production unit of the family. The woman was left to carry on in this vacuum.

Much research was done by the Belgians to produce cash crops for export. Little was done in the way of experimentation, extension, and technology to aid the woman in her job of food production for the family.

B. *Christian Missions*

Missionaries taught the Christian life as expressed in the context of the nuclear family and a strong husband-wife relationship. In a society where the extended family and the age group constitute the strongest social relationships Western expressions of love and family life have been misunderstood and confusing. They have not been adapted to the African culture and well interpreted in this setting.

The woman to man ratio in Zaire now is 109-100. In areas of out-migration the ratio of women to men is even higher. While monogamy is the legally accepted form of marriage, prostitution, polygamy, and divorce are the reality of this unequal ratio. At present the two wives of a man may be active in the church but their common husband is expelled from the church for polygamy. The Christian understanding of the family needs clarification in the African context.

C. *Urbanization-Industrialization*

Since the present school system has not adequately prepared people for rural life, many of those leaving school (mostly men) migrate to the cities to find work. If a man does not take his wife along he will live with someone from his extended family already in the city, helping out financially if he has a job or just sponging if not. Many will seek the services of a prostitute. If he takes

"African society is sharply divided into two worlds — male and female — with very little overlapping of roles."

his wife along she finds herself isolated and lonely away from her family and age group where she knew how to function. Not having had contact with other tribes nor understanding French she finds it hard to mix with other women. Severe frustrations stem from living in a cash economy with no way to earn money; to buy food, clothing, plus all the luxuries that the affluent minority displays. Women have always been dominant in trade and marketing—this has only increased with the need for cash.

D. *Weakening of the Extended Family*

For the urban family or educated man in the rural areas the extended family is too cumbersome a unit for the mobility demanded of an industrial society. For the woman who has grown up in the rural areas, adheres to the many taboos of her ancestors, speaks only her local dialect, and has had little formal education, change has not been in her favor. She has been on the losing end. She is functionally illiterate and has little exposure to new ideas. She does not share the eagerness of her husband to "wisen up." Her present condition prevents her from seeing beyond the day to day existence. Native medicine, witchcraft, magic, the "will of God," fate seem to her adequate answers for the illnesses, deaths and bad luck that come her way.

Although there seems to be a lot of talk about progress, malaria, venereal disease, intestinal parasites, malnutrition, and pregnancy are her constant com-

"Missionaries taught the Christian life as expressed in the context of the nuclear family and a strong husband-wife relationship."

panions. The traditional taboos controlling conception have slackened. The population explosion, the urban migration and industrialization mean to the woman that she has always more people to feed with less help, yet she is still using the seeds and tools of her ancestors!

IV. CONCLUSION

Behind her the Zairian woman sees traditional roles and values crumbling. Before her is the impact of Western values, technology and new nationhood. She sees herself in a changing situation and needs help. The degree of frustration and interest in change varies with the individual. For some women there are no appropriate channels for articulating dissatisfaction. This does not mean that the silent majority is happy. Though there will be shifting in roles and new roles developing for women, I feel that as in the past, for some time to come the woman's major role will be in the area of reproduction, child care, and food production for her family. To improve her plight top priority must first of all be given to literacy. Then should follow training and improvement in technology to aid her in these roles. Special areas of concern should be preventative medicine, family planning, under-five medical care, improved tools for planting, cultivating and harvesting crops, improved seeds, and, of course, Christian education! and evangelism! The Zairian woman will thus claim the more abundant life here as well as that eternal,

for herself and for the family she produces and supports. □

FOOTNOTES

1. *Area Handbook for the Democratic Republic of the Congo*. p. 125.
2. *Ibid.*, p. 171.
3. *Ibid.*, p. 171.
4. Original research by David Mitchnik recorded in *The Role of Women in Rural Development in the Zaire*.

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"Each village, where there is a church leader, is encouraged to have women's meetings. Each district has a woman president who is to visit each place at least once a year to counsel and encourage them. . . ."

CHURCH CENTER "FOYER"

Ina Rocke

It's more natural for our Zairian Christian women to be Martha's than to be Mary's, as so much time is involved in field work, preparing flour, getting wood and water, and cooking their mush and greens. But when we are prone to criticize harshly, we should remember it was Martha, not Mary, who said, (of her brother) "*I know* that he shall rise again in the resurrection at the last day," and to Jesus, "Yes, Lord I *believe* that thou art the Christ, the Son of God, which should come into the world" John 11:24, 27.

The work of the women at the church centers consists of weekly devotional meetings, group visitations, conferences, and foyers.

Each village, where there is a church leader, is encouraged to have women's meetings. Each district has a woman president who is to visit each place at least once a year to counsel and encourage them. She is also to send programs such as the one for Women's World Day of Prayer. From reports from each district she is to compile a general report for the provincial president. She is to see that roll call and lesson books are available for them to buy.

Few presidents actually get their responsibilities completed. Sometimes their husbands fear they will get involved with other men and won't let them go visiting. Some husbands want their wives to get paid for the job. Some presidents don't "tick" because a new baby is on the way, or is already here.

Some find it hard to be willing to write encouraging letters with their own pen and paper. They have been told

they could put in a request to the women's money box for these items. Once I put pen, paper, and envelopes into one's hands. Many were saying, "Why doesn't our president at least write us, if she can't come to see us?" All whom we questioned never received a letter. She is no longer president.

We can say it's impossible for one woman to go around to see the work on her own. But they get around by foot, bicycle, or truck when it comes to going to help someone who is sick, to see a new baby, and especially for mournings.

Our three provincial presidents, one of whom is also general president, have similar work on the provincial and general level. These presidents are responsible for conferences.

At the church centers, women's weekly devotional meetings go on quite regularly. Planting and harvesting interrupt, especially for peanuts and millet. In the outlying villages it's a go-stop thing—beginning anew when you come around, but soon stopping again.

There are other problems. Somebody offends the leader, calls her a "muena Kudisua" (proud person) and says, "Who do you think you are to lead us?" In a huff she quits, even though she was probably the most qualified woman in the village to lead them.

Often someone "borrows" from their money box, then refuses to pay back. No more giving, soon no more meetings. Other leaders go away or move away, taking all meeting materials with them. That's excuse enough to quit. Who would think of each putting in two cents and buying new materials? Not

one. Why? Mama will give us some when she comes. Handouts don't make for real progress.

Individual church groups are encouraged to demonstrate their faith by works—to comfort those in mourning, to help those in need; also, to have a time of Christian rejoicing for the mothers of newborn babies. This can be a time of special witness as they all march with a new mother and her baby from the hospital to her home. One carries the baby, others run ahead laying down flowers and branches, the rest follow singing gospel songs.

Personal witnessing is difficult. Yet I heard several express that they knew if they didn't show up at women's meeting or church services that a certain Zairian lady would soon arrive at their door to see why.

When it comes to conferences we will have to give the banner to the Nyanga women. They have had more district conferences than any other church center, not only at the center but out in the regions. Kabeya Kamuan-ga-Mbuji Mayi, Kananga, Kandala, Mukedi, Mutena, Ndjoko Punda, and Tshikapa have also had conferences.

We are grateful that the women in U.S. are making it possible for us to have a General Women's Conference in May this year at Mukedi by paying the women's return trip from there. This will be our fifth since 1963.

"Foyer" is a big word among our women. To them it means sewing classes. But we insist it must be coupled with Bible study and Scripture memorizing. We hope to add lessons in Christian family, health, and food. Your prayers are needed for organizing their complete program, and for the women that they will joyfully participate. Right now Mr. Kakesa is translating from the Lingala language a lesson booklet in Christian marriage.

Tshikapa is the only center which has given 50 zaires (\$100) for their first sewing machine and sewing aids, after which they are to get two machines provided from the funds given by the ladies in U.S. Nyanga has 30 zaires gathered



Mukedi church center "Foyer."

and are enthusiastic about their foyer. Many Mutena women are making four and five garments of a kind so they really will know how to sew each. Some they sell to help pay for their materials.

We are in Zaire. We do it the Zairian way. The Mutena women planned to have a display of garments sewn during their weekly devotional meeting on a Friday. The chief insisted that it be Sunday morning before church so all could see it. The men were very pleased with the display.

Banga women hesitated to take part in June 30 Independence celebrations at the government post. The head official came to their devotional meeting in person on the 29th and said, "We don't take no for an answer. Make yourselves a banner with your name 'Women's Foyer, EMZA Banga.' Pin some sewn garments on each side. Come and march with us." They did just that, carrying their banner attached to a bamboo pole. They were well rewarded with compliments and questions about their work.

Missionaries still need to push behind the scenes. Many still demand that we take the lead, the responsibility, especially putting in money. They don't trust each other. But it shouldn't be so because that makes it the missionary's foyer—it should be theirs. When the missionary leaves, there should be foun-

dation for continuing the class.

Baba Kafusthi has taken the lead at the Tshikapa church center. She has fifteen in class. They have lessons in Bible, hygiene, and sewing. We need more who are willing to put their own money to buy wholesale, then resell it to women in the foyer. Or, are we letting her get in our rut?

The church centers at Kamayala, Kalonda, Mutena, Ndjoko Punda, and Banga have had help to start foyers. Mukedi and Nyanga have had less help. Kikwit and Kandala had started on their own, but they no longer function. Ilebo started, but when there was a fight among two women, all ran with their cloth and no more classes. We encouraged their teacher to begin again soon, the women bringing their own cloth and thread. We left them plenty of needles, thread, and a scissors given by the women's auxiliaries at home.

Here at Banga their first project was a notebook of the different stitches, seams, patches, bindings, and button-holes made from remnants. They did not pay for these. Forty women made notebooks. When we asked them to pay for the cloth for a girl's dress, we had twenty-six. When class resumed after vacation, they were asked to bring one zaire (\$2.00) to sew a boy's pants and shirt. This was to help give the teacher a small remuneration. Only four began, now we have fourteen plus two teachers, the pastor's wife, and me. Four are now making blouses.

As I know it, Kananga, Kabeya Kamuanga-Mbuji Mayi, Shamuana, Kan-yongo and others have not started foyers. But we do have some in the regional centers who are interested. At Mapanga, Banga Norde, we have a lady who, with the help of the evangelist's wife, a Bible Institute graduate, has a good foyer going on her own. Here again we have a woman able to help with both her talents and finances. Her husband is in accord with her work.

Esther Dick writes, "I refused to make any decisions when they started. I let them look at the problem and find a solution."

Tina Quiring is teaching three women

at her house. These three then teach others. Baba Kankalonga teaches them Bible. Tina writes, "It took a little for me to get it across that there would be no foyer, if they did not ring the bell."

Dorothy Schwartz writes that she talked to several women. All agreed that their work was at "low ebb." They feel being aware of it is the first step forward. "Perhaps the working together getting ready for the May conference will be the stimulus we need to get ahead."

The Banga women say, "We know that our devotional meetings are weak (not many will take responsibility), but our foyer is going good now. Mama, we meet when you are gone. We come on time. We help each other." This really shows progress. Our pastor's wife, Baba Ilimangoro, has weathered the storms of the work very well, always helping, leading, teaching when others drop out, refuse, or just don't appear. She has yet to complain.

During our conversation I asked, "Aren't you burdened when you saw so few taking communion here a few Sundays ago? You know, too, that our faithful small children's Sunday school teacher has been moved to another place. Aren't you concerned that there's no one as yet who accepts to teach your children? How about talking to the pastor about it? How about offering to teach them? I'm telling you but I wish that you would have told me first." Their philosophy, "That's the way it is, so that's the way it has to be" hinders much. Change comes slowly. An illustration:

"I can't lead in devotions. I don't have a Bible."

"Why not? Bibles are available."

"Give me one."

I've been telling them, "If you can't put forth the effort to buy a Bible, you'll not put forth the effort to use one either." (They can get a New Testament for 7 K or 14 cents.)

We need more who are willing to "roll up their sleeves" and go to work. Meanwhile we'll be grateful for some real "jewels" and keep working and praying for more like them. □



TSHIKUDI EYEBBA, *Spiritual Mother to Many*

Irma Graber

Being the mother of a new baby is a Zairian woman's greatest achievement. Not having a child is her deepest sorrow and her greatest shame. Tshikudi had been married more than fifteen years and was childless. She was hoping that maybe now God was going to answer her prayer. But not all was going well. I'll never be able to erase the emotions felt on that hot humid afternoon in the examining room at Kalonda medical. Tshikudi was having pain and was hemorrhaging. At the end of an hour we both knew that all her fondest hopes were dashed to bits. There in the basin at the foot of the table was the termination of her only pregnancy. We clung to each other in grief.

There have been many storms in Kabangu and Tshikudi's life. People made fun of them, mocked her, and the family begged Kabangu to leave her and find a wife who could bear children. Their Christian commitment and deep love for one another kept the marriage intact. Sometime during 1947 they fell into sin and were disciplined by the church and Kabangu was relieved of his pastorate. The Holy Spirit spoke to them and together they came to make their confession and begged for a chance and a place to begin again in the service of the Lord.

Tshikudi is a pastor's wife par excellence—a good housekeeper, a gracious and self-confident hostess, and says she loves to hear her husband preach. When we asked her who had been the greatest Christian influence in her life, she answered without hesitation, "My husband."

Tshikudi grew up in the small village of Bambu near Tshikapa. Her first introduction to numbers and reading was at a village school taught by a Catholic teacher. When there was work in the fields she missed many days of lessons to hoe corn, manioc, or peanuts. Even when she could go there was often a younger brother or sister who had to be cared for while the family went to the fields. She could go to school only if she took little brother along. But it isn't easy to struggle with letters and numbers with a wiggly and hungry baby tied to your back.

For fifth grade she went to the Protestant mission school at Charlesville. There she lived in the girls' home. She accepted Christ as her personal Savior at this time. Following grade school Tshikudi went to Bible school and was married to Kabangu Thomas who was also a Bible school student. Later on both she and her husband attended Bible Institute at Tshikapa.

Tshikudi has been a pastor's wife and helper all her married life. She is an enthusiastic personal witness to women and young people and loves to tell of the wonderful times they have had in leading people to the Lord. In her home there have always been two or three young people, generally relatives, who they are helping to attend school. In December we spent a few days visiting Kabeya Kamuanga where Kabangu is now pastor. Two teen-age boys, their nephews, and Pastor Kabangu entertained us one whole evening with guitar music and singing. Baba Tshikudi proudly told us how glad she was that they could live with them. □



Martini A. Janz

SCHOOL for GIRLS

PROGRESS REPORT

Women's Auxiliary Special Project for 1973

Martini A. Janz,

AIMM Women's Auxiliary Directress



Frieda Guengerich

Since our Women's Auxiliary met in Chicago October 1972 and accepted the challenge of doing more for the girls' and women of Zaire, plans for development of a girls' vocational school have been highest priority. The CMZA Administrative Committee appointed a committee—Kangu Sualala, director of Nyanga Secondary School, Lodema Short, teacher in this school, and Kakesa Khakha Gasala, legal representative of the church—to finalize plans for the school.

It was decided to locate the girls' school at Nyanga. There it could be legally attached to the secondary school to facilitate subsidizing by the government. Even though attached to the secondary school, it would be a community in itself.

The government in Zaire will subsidize upon accreditation several optional courses on the vocational school level. The committee chose "Coupe et Couture"—a practical family living course with emphasis on home economics. It is a junior high level course but committee members proposed that the girls have two years of junior high before entering the school. The classes should be a maximum of twenty girls. Any girl in AIMM territory who can successfully pass the entrance exam of two years of junior high will be eligible to attend. Lodema Short anticipates more applicants than it is possible to enroll.

The committee, at the suggestion of the Zairian brethren, proposed that Frieda Guengerich be ap-

pointed as the directress of the school. LaVerna Dick would then have ample time to develop the program. Mrs. Genny Bertsche is also being asked to teach.

In consultation with the station chairman, it was decided to repair the existing facilities of the old girls' compound. There are five two-room buildings. Several could be fixed for dormitories by adding cement floors, ceilings, furniture, etc. The newest building could serve for a combination dining and sewing room for the first year. Another could be remodeled for a kitchen. As classes are added, facilities would need to be expanded.

Construction of a two-classroom building with a small office will be started immediately. This will be built directly in front of the girls' compound. Albert Drudge will be the builder and Kakesa Khaka Gasala will be in charge of purchasing materials. They are hoping this classroom building will be in order by September when the first class of twenty girls is to begin. Mr. Kangu is ordering the school supplies for the academic subjects and Mr. Kakesa will order the needed dishes and furniture.

The committee felt it was wise to begin with the classroom building. After LaVerna Dick arrives she could advise on the construction of the home economics lab building.

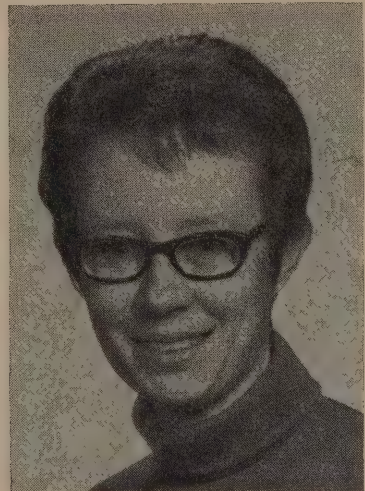
Funds to help make this dream of a girls' school a reality were released by action of AIMM board meeting April 9, 1973. Our Zairian women are still doubtful that anything will happen. They have been disappointed too many times.

Our project to raise \$10,000 in 1973 is being received positively by the women of the AIMM constituency. This is encouraging since the Women's Auxiliary committee foresees the need for more funds in 1974 to complete the plans.

I have confidence in the women of our churches. I know we can do it!



Genny Bertsche



LaVerna Dick

WOMEN at ETEK

(The Kinshasa Theological School)

Annie Falk

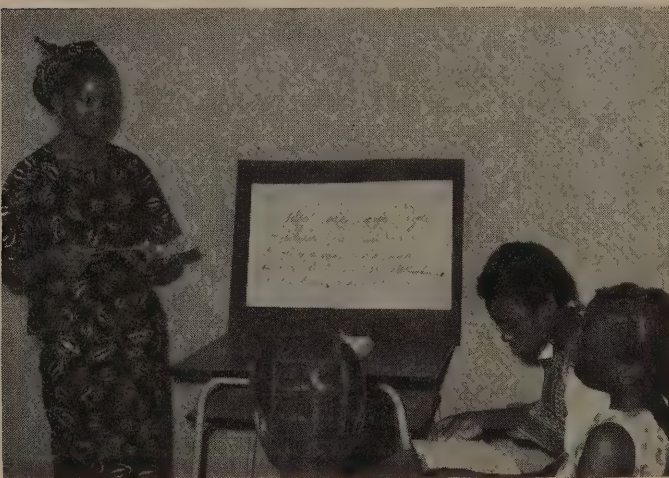
Sunday school, chapel services, Day of Prayer, Pastors' Wives Retreat, women's meetings. These come to my mind when I think of church activities and women at ETEK. The Bible and Christian education courses help to prepare women for Christian service but practical involvement gives opportunity to put theoretical knowledge to practice.

Sunday school is a vital part of life at ETEK. Although it starts before 8:00 Sunday morning, teachers and children appear on the scene. Recently I asked Mrs. Mpemba about her class the previous Sunday. She was moved when she replied, "That lesson touched my heart, and I believe it touched the hearts of the children." There is a growing enthusiasm among women teaching in Sunday school and we know that many children can be led to our Lord through this avenue of service.

Women are in charge of weekly chapel services at the Women's School. This year services have been marked by the use of many object lessons. Potter's clay, an umbrella, a carton house, a toy telephone, support for climbing palm trees, scales, garments and other items have been used to draw attention to biblical truths. Practical applications to the everyday life and testimony of women were made. Many new songs have been introduced. The services are a source of spiritual inspiration and we trust also that ideas gleaned from the messages will later be utilized in other places.

The World Day of Prayer brought women, dressed in colorful Zairois attire, to our chapel. Earlier that morning the chapel was decorated with flowers. The ETEK women planned the program and invited women from neighboring churches. Guests were encouraged to participate with special songs. The program followed the theme "Alert in Our Time." A skit on the modern day good Samaritan, testimonies and presentations of prayer requests were occasionally interrupted by a chant to an authentic African tune and the words, "He who has an ear let him

Continued on page 20



Mrs. Bimina Tshimoya, student from Mbuji-Mayi, teaching a class of teen-aged girls.

"President Mobutu has proclaimed the emancipation of women and declared that women must take their place in developing the country."



Girls' dormitory at Tshikaji Nurses Training School. Built with \$3,000 from AIMM and state subsidy. Girls moved into it September 1972.

WOMEN at IMCK

(The Nurses Training School at Tshikaji)

Jeanne Zook

Young women who are in the professional training schools in Zaire today represent a radical change in the life of this country. They are preparing to take a full role in serving the needs of the people in their communities as teachers, nurses, social workers and in the business world. They are finding personal fulfillment in their work as well as rendering needed services. They are also learning skills and new understandings that will make them better homemakers and mothers in the future.

Until just a short time ago women were considered to be highly inferior and their education was assured as they worked alongside their mothers in the field and in the kitchen. President Mobutu has proclaimed the emancipation of women and declared that women must take their place in developing the country. For young Christian women this means new opportunities to work, to earn, to gain personal dignity, to contribute meaningfully to their country, and to provide a positive Christian witness in their work. They will become leaders in both Christian and secular activities in their home communities.

In the school of nursing in the past nearly all the students were young men, but now an ever-increasing number of girls are enrolling. There will always be a place for young men in the nursing profession, but women can make a unique contribution in the medical service too. In the past five years the men students have had a new experience of keen competition from the bright, attractive, eager, highly intelligent young girls enrolled in the schools.

Lusamba Annie Kabuebue graduated in 1972, the only girl in a class of fourteen, the second highest in the class. The 1973 class has two girls graduating, the

1974 class will have three, the 1975 class has four, and the 1976 class currently has eleven girls. This year we built a new girls' dormitory which will house 48 girls at capacity, so we are anticipating that this number will continue to increase yearly.

What will this contribute to the churches of Zaire? These girls learn to be leaders, clear thinkers, analytical. They learn how to initiate action and to be creative. They learn about the causes of disease and preventive measures, with a strong emphasis on cleanliness, good nutrition, immunization, and personal and community hygiene. They learn diagnosis and treatment of disease states, physical and mental, and how to encourage good mental health. They study languages, math, history, sociology, sciences, sports, home economics. They learn how to teach these things to others and they do practice teaching in communities where they are doing their medical studies. Adding these young women to the future generation of church members will contribute to the development of the church. And wherever the church maintains hospitals and dispensaries they will be giving care to the patients as an expression of Christian concern.

Some of these girls will marry and choose not to practice actively as nurses, but still their skills will help them to become better homemakers and mothers and leaders in bettering conditions in their communities. Some may marry and continue to work, and a number of graduates are showing that this can be done very creditably. They become gracious, outgoing women whose homes are an example to other women, and whose children show that these girls apply in real life the lessons learned in school. They become leaders in the churches and spearheads for new ways of expressing Christ in their local areas. And there are graduates who choose to work and not to marry, and they too radiate the love of Christ in their service and are the backbone of the medical effort in some of the medical formations of the church.

We hope that some of these young

women will become teachers of nursing to take our places in the future, assuring that these schools will continue to function for many years.

Just as a pebble dropped into a lake creates ripples that go out across a vast expanse of water, so the skills and understandings imparted to today's young people will go on for a long time in Zaire, enriching the life of the individual, the community and the church. Pray for them that they will be faithful witnesses in their work and in their homes.

□

**MRS. WALDO HARDER ASKED
MRS. KAKESA KHAKHA GASALA - - -**

"What has been done to encourage starting Foyers in the Districts?"

Her answer, "When we (Mr. and Mrs. Kakesa) came back from North America, a Foyer Committee was set up. We sent word to all districts that the women in America want to help and would when they see that the Zaire women are willing to begin themselves. We set a goal of \$100 for each station to send to our Foyer treasurer.

Mutena center has sent in their money. Kalonda and Nyanga have almost achieved their goals. This will give them their first machine, and I am sure the women in America will keep their part of the promise. May God bless them, and may we pray for each other."

"Kavunji also started another practice at the maternity. No one was to eat alone but everyone was to share their food with all. This way no one went hungry."

SPIRITUAL PILGRIMAGE of KAVUNJI KASALA

Dorothy Schwartz



Kavunji Kasala

Great sorrow had come to the home of Kibangi Katanda in the village Lubu. One daughter, Fetewa, had given birth to a dead baby. Another daughter had died leaving a small daughter named Kavunji. After the involved ceremonies concerning a death had taken place, Kavunji was given to her Aunt Fetewa to be reared.

About this time the first missionaries came to Mukedi village nearby. People feared meeting in a building because they could be killed en masse but services were attended if held in the village under the trees. It was here that Kavunji heard the gospel message for the first time.

As the work grew at Mukedi they requested that girls come to school and live at the station. At Lubu village much discussion was carried on as to who would be sent. Fetewa refused to let Kavunji go as did most of the mothers but since Kavunji was only an orphan the village elders sent her.

Being quite small and not strong enough to work with the other girls in the school fields, Kavunji was chosen to be babysitter for Burnell Moser, only child of the Henry Mosers. Here Ka-

vunji learned many things as she watched the ways of a Christian home.

A young boy, Kasala Kashita, also came to school and to help buy his school supplies got the job of chicken boy for Archie Haller, a missionary at Mukedi. Kasala did well in school and was soon chosen to be a teacher in village schools. In 1927 he gave his heart to the Lord and was baptized into the church. He was a tall quiet man, already distinguished looking at this early age. He was a leader and no doubt set aflutter many feminine hearts. He chose Kavunji for his companion and they were married in 1935.

As a teacher's wife, Kavunji lived in various villages as her husband was moved to different schools. Her husband's teaching on Sundays and his Christian attitude in the home spoke to her heart. Then a sermon preached by Archie Haller brought to her the realization of her personal need and she accepted Jesus as her Savior. She was baptized three years after her marriage. She already had two small children and later had four more. Many things she had learned in the Moser home now helped her as she

Continued on page 20

"Kornelia Unrau and later Leona Entz taught her the work of a midwife. In 1958 she received accreditation from the Belgian Congo state as a licensed midwife."

Sengu Rebecca

SENGU REBECCA



as known by Elda Hiebert, missionary nurse, who worked with Rebecca for about seven years.

If you would come to Nyanga to visit the maternity, we would proudly introduce you to Sengu Rebecca, one of our older midwives. Immediately her winsome smile and genuine welcome would capture you. Her life radiates the love of Christ.

Sengu, born in the early 1920's is one of the few women of her day who had the privilege of learning to read and write. Her home village, Kipoko, is the largest in the Kasai area and was founded by her maternal ancestors. When missionaries first came to Nyanga, the people of Kipoko were very receptive to the gospel. Sengu became one of the first girls to live in the Nyanga girls' compound and attend primary school.

After primary school, Sengu was married to Mbuya Zecharia, a young man from the Kasai. He was educated at Nyanga and was a mason by trade. This young couple helped establish a mission work in eastern Congo.

When they returned to Kipoko, Sengu continued to witness among her people. Even when her children were small,

she took trips to nearby villages to tell people about Jesus Christ.

She had six living children. The oldest girl was named Njinji. According to Bantu custom, the mother and father take on the name of their oldest child, so Sengu and Mbuya became Kina and Sha Njinji.

After this she had three boys. The oldest one graduated with the first monitor school class. He attended the Belgium World's Fair in 1959 and sang with other AIMM singers. The second son works for Lodema Short. Mundedi, the youngest, attended university and now teaches in one of our mission schools. Mota, her second daughter, attended secondary school but before graduating married a schoolteacher who teaches in one of the Nyanga schools. Her baby, Fridie, was also a fine student, but after continuing attacks of malaria died at age 15. Mundedi, her third son, has been very ill. Though Sengu has experienced sorrow and disappointments in her life, she has continued to manifest joy and peace.

In 1952 they returned to work in Nyanga. Kornelia Unrau and later Leona Entz taught her the work of a midwife. In 1958 she received accreditation from the Belgian Congo state as a licensed midwife. I admire her dedication to the work. She puts in long hours at the maternity and keeps up with her responsibility as a wife and mother. She is also the elected leader of the women's organization in the Nyanga church and district.

Through the twenty-one years at the maternity, she has witnessed to many and because of her love and concern many are brought to a saving knowledge of Christ. She spends lots of extra time with her seriously ill patients. She always takes time to pray and share with them her Savior's love.

She tells of the days after Independence when no missionaries were present.

"Mama, when you are here, we pray, but when you are not here, we pray constantly."

A spiritual highlight came for Sengu Rebecca in the late 1950's. She was chosen as a delegate to a provincial women's conference at Luluabourg. Days were spent in Bible study, prayer, and sharing. After one such prayer time, she came to Mrs. Frank Enns who had accompanied her, "Mama, as I prayed, I was suddenly overwhelmed by a great love for Jesus Christ and for all those women around me. The intensity of my feeling made me tremble. Mama, was this the Holy Spirit of God?"

"Yes, it truly was the Spirit of God."

This experience seemed to give Sengu Rebecca an added dimension of deep joy and loving concern for everyone she meets or works with. □

PRAYER REQUESTS

Mary Epp—Pray for spiritual renewal in the secondary school at Nyanga and enablement for me.

Elda Hiebert—I am returning to Nyanga where a capable nurse is in charge. Pray that I will be able to find and know my place in the work.

Naomi Unruh—Pray God may provide strength for quickly learning the Gipende language better.

Leona Schrag—Pray for wisdom and direction to me as I write Bible lessons for use in the women's foyers.

Tina Warkentin—Pray for wives of ETEK students, that they may relate and communicate effectively with the people they will be serving.

Ruth Roth—Pray for grace to be separated from family and for those we leave behind.

Frieda Guengerich—Pray for spiritual revival, enabling for me, and a new awareness of God's power, presence, and guidance.

Fern Ewert—Pray for our sisters in Zaire who remain bound by fear and customs of bondage not realizing the power of Christ to deliver.

Women at ETEK from 14

hear what the Spirit says to the churches." The offering was designated for Christian literature to be distributed by students who bring the Word of God to prisons in Kinshasa.

Some women had the opportunity to attend part of the retreat for pastors' wives of the city. Singing and studying God's Word with women of like interest was a meaningful experience. One woman said, "I enjoyed it and I also got new ideas on methods of teaching." She was referring to the way the Bible study groups were conducted and to the enthusiastic song leader.

The city offers opportunities for women to get involved with women's meetings in newly developing congregations. Mrs. Tshimika, who teaches a group like this says, "Women from the area who don't come to church joined our needlework class. At first they wanted to leave when it was time for the Bible lesson. However, when they heard the lessons we teach, they became interested and none leave now. There is increased participation in the service."

Mrs. Yongo organized meetings for women in the area where her husband works with a newly developing congregation. After the first meeting, the women were enthusiastic and asked if they might have several classes a week because there was so much they wanted to learn. Mrs. Yongo, a busy mother of six children and regularly attending classes at the Women's School in the mornings, explained that at present she did not have time but that we would get other women involved in teaching. She said, "A house is not built at one time. We get a few sticks at a time and keep adding till it is finished. We have just started with our class, the first sticks, and when we advance with it, we'll see what else can be done." She has a deep concern for the spiritual needs of the women in her group.

Plans are under way for daily vacation Bible school, for which women will take responsibility both in organization and in teaching. □

Kavunji Kasala from 17

gathered her family for devotions and provided the teaching and atmosphere of a Christian home.

Two children were given back to the Lord, one apparently died of malaria as it lived only one day after the illness struck. The second was a premature baby who lived with them only one week before it died. Faith in God and His goodness kept them from heathen mourning customs during this time.

Always active in church and women's activities Kavunji showed leadership abilities. When someone was needed to work at the maternity hospital these abilities were noted and she became a worker there. First she learned as an apprentice, later taking a course in midwifery and now has become directress of the maternity work at Mukedi. During the five years that there was no doctor or other missionaries there, Kavunji carried on the maternity work the best she could with a minimum of supplies.

This was not only her work but provided opportunity for personal witnessing. Long is the list of women who accepted the Lord during their stay at the maternity. One woman from another tribe came telling how she had lost many pregnancies and was most anxious for a living child. Her people warned her that if she came to Mukedi (among the Apende tribe) she would surely die or be killed. But her desire for a child made her face these dangers. With the doctor's help she did have a beautiful baby and she also experienced new birth herself as Kavunji led her to a saving knowledge of Jesus Christ.

Kavunji also started another practice at the maternity. No one was to eat alone but everyone was to share their food with all. This way no one went hungry if they were far from home or had no friend to feed them. Many women, especially those from other tribes, have marveled at the Christian spirit shown in this way.

Before many more years Kavunji will likely turn over her responsibilities to another. Her years of service and witness are outstanding. Her influence will be felt for a long time. □

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"It Needed Stitching"

We were just finishing our shopping at the statepost eight miles from Kamayala when we were suddenly surrounded by a crowd of eight- to twelve-year-old boys and lots of cries, accusations, and excitement. One of them while being chased had apparently stepped on a broken bottle and cut a large triangle gash into his ankle. The wound was deep and bled profusely. It needed stitching.

The state dispensary was closed for the night. If we took him to Kamayala we would have to find his mother first. It was already 5:30 p.m. and only a half hour before nightfall. If I could only find the necessary equipment it would be best to fix it immediately.

In the glove compartment first aid kit we found a bandage to tie a tourniquet. Three stitches, I calculated, would put the flesh back into touch with its blood supply. One of our passengers had just purchased a needle. The storekeeper, on whose steps we were congregated, found soap and water and some Mercurochrome. He also produced a spool of thread and some helpful soul quickly severed a piece and laid it in the dirt beside me. As a pretense at sterilizing, I washed the dusty bare foot, plunged the needle into the soap several times and cut off a new piece of thread.

But now I ran into a new obstacle. The boy who had been very brave and cooperative to this point now made it very clear that he was not going to allow any needle near his leg. The sky was running out of daylight and Paxman Glen Troyer informed me that one of our tires was running out of air. We'd have to leave soon to make it home or else plan on fixing tires. I tried to reassure the child, but he was adamant.

The bystanders had sized up my predicament. Several strong men took a firm hold of the boy. Then they applied the magic word that has special power with boys.

"Sissy," they said. "Are you a sissy?" It worked like an anesthetic! The ill-suited needle bored its way in and with a good bit of pushing and determination appeared again on the other side. One more plunge of the needle brought the two sides together and one knot sufficed to secure the curled skin back into place.

It was dark when we rode off toward Kamayala in our carryall. As I looked back I saw the hero ride off triumphantly on someone's shoulder, going home to give his own version of the day's experiences. □

THE AIMM MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.



Mr. and Mrs. Kidinda Shandungo and family. (See page 6 ff. for Kidinda article on "Religion in Village Life.")

SUMMER 1973

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ON the ROAD with the GENERAL SECRETARY

by *Levi Keidel*



Levi O. Keidel

The little old pastor bristled with anger and spoke with sharp clipped words.

"I didn't come back to this village as a refugee; two Nyanga church elders brought me with an official letter of introduction. I know Pastor X has replaced me here as district chairman. But why should he scorn me? He wouldn't give me an area in which to work. When I was sick, he never came to visit me. He won't let me preach in church; he told the people I should be shunned like Satan. He hasn't given me a nickel's salary. He is living in the house I built. Recently he came to ask my wife for a few roasted palm nuts; is this the way he plants medicine to kill me? Recently in the high grass I encountered a lion. It stared at me, then jumped to one side and went on its way. The days I have left are a gift of God. All I want is to work for Him."

"I gave him a region across the river in which to work, but he still sits here," replied Pastor X. "He is jealous of my position. He is stirring dissension among the Christians, and tells them not to give offering money, because I am absconding funds. Now he is allying himself with the school director and the dispensary male nurse to gain the support he needs to drive me out. How could I pay him salary when the Christians have stopped giving? I know his record of work elsewhere; this isn't the first time he's caused trouble."

Pastor Kabangi Djeke, General Secretary of the Zaire Mennonite Church, and Elder Bukungu Mishumbi, Church treasurer, recently completed a 2,000 mile itinerary to visit each of the church's sixteen district centers. For most of the trip I accompanied them. Each of the eight pre-independence C.I.M. mission stations is now a "district church center"; and church extension caused by war, migration and evangelistic effort has spawned an additional eight. Every visit was an unrehearsed drama with a sequence of scenes, one of which is recounted above.

Purposes of the trip were to strengthen ties between local church leaders and their administrative officials; to help district chairmen sense greater responsibility in matters of leadership and handling of finances; to hear grievances of

local church leaders; and to attempt to resolve problems hindering local church progress.

Our visit to each district center lasted a day and a half. First we interviewed the district chairman who in every case is a seasoned pastor. Then we had an open-forum encounter with a group made up of pastors, overseers, elders, and council members of the district. We spent much time in personal counseling. While allowing a disputant to speak his mind, we could often pick up threads we needed to effect reconciliation.

A set of evaluation sheets prepared beforehand standardized procedure. It sought such information as:

Is resurgent paganism threatening the Church?

Is a representative district church council functioning effectively?

Are relations between the district chairman and his subordinates harmonious?

What success have churches enjoyed in observing monthly activities outlined for them on the annual church calendar?

What progress is being made toward achieving evangelistic objectives established for 1973?

How effective is church discipline?

Are financial dealings honest and above-board?

How frequently does the chairman visit congregations in his district?

Are records being kept in a way which assures reasonably accurate annual statistics?

Understandably, such questions uncovered many problems. Most of them fall into one of four categories:

1) Real or rumored financial irregularities; "What happened to our building fund money?"

2) Inter-personal conflicts between church leaders: "Every time the church council meets, we get mired down in arguing."

3) Refusal of leaders of medical and educational departments to submit to the authority of the church council: "How can we get the school director and his teachers to support the Church with their tithes?"

4) Sexual immorality: "Our girls used to get married soon after puberty; but now they go to school, and get into trouble. One day you find your daughter pregnant, and you've no way of finding the father."

Pastor Kabangi's patience was probably most sorely tried when he asked church leaders to air their grievances:

"We've been begging all these years, and you haven't yet sent us a missionary."

"The thousands of people living here have no place to get medical help. Can't you give us a dispensary?"

"Isn't there a little budget margin somewhere that would allow you to buy motorbikes for us pastors so we have some way of ministering to the flocks in our scattered villages?"

"Evangelists are quitting because they never get paid. Pastors are discouraged because of low salaries. Is there no way of subsidizing our offering money to improve our salaries?"

"Why do you ask us to contribute to an administration budget when we don't have enough money to pay ourselves?"

"You give us work to do, but no tools. Can't you give us more didactic materials, Gospel tracts, Bibles and New Testaments to use to draw people to Christ?"

"Can't you allow elders to offer Communion? How else are we going to get a sufficient number of shepherds to discipline and nourish the flock?"

"We want a transmitter so we can communicate with other district church centers."

"Can't Fremont Regier bring us an agricultural development program? His work at Nyanga isn't helping us at all."

But the trip exposed far more than problems and demands. It made me freshly aware of what Christ is really doing in the hearts of people here.

Men like Pastor Kabangi and Elder Bukungu have squarely shouldered responsibilities we missionaries were carrying fifteen years ago. They defused volatile confrontations and parried loaded questions with consummate skill.

When it became necessary to con-

front church leaders with personal failure, in almost every case they accepted it graciously, and were willing to make amends. This indicates that the Church means enough to them personally that they are willing to endure personal embarrassment for the sake of its well-being.

There are continuing signs of evangelistic outreach. One district established a few years ago now counts five active congregations, most of them with at least semi-permanent houses of worship. Pastors and teachers of another district fanned out to villages to conduct a week of pre-Easter services, and met with such success they plan to quadruple the effort next year.

Remarks of several district chairmen reveal the depth of their spiritual life. I contemplated upon what they once were, and what they are today, and marvelled.

"Every Saturday night at midnight my wife and I have prayer for our family and the work of the coming Lord's Day."

"My wife is my strength. She's brought

into our home what she learned in the home of her parents." (Her parents were among the earliest C.I.M. evangelists.)

"Where do I get peace from? The One I kneel before."

"My wife and children pray for me. God is blessing our spiritual lives . . . we sense it continually."

Kabangy, Bukungu, and I hope to have a wrap-up session to share impressions, define areas of special need, and formulate plans for meeting them. But at this point, it appears that every visit proved to be a mutually-encouraging experience. As one district chairman put it, "Ever since the post-independence wars relocated us here thirteen years ago, we've been stumbling along like orphans. Your visit shows us that we do have a spiritual father who cares about us."

Oh yes . . . about the two pastors I mentioned at the beginning. We sorted fact from fiction, reconciled them, held hands in a circle, and sang "Blest be the tie that binds. . . ."

CHURCH MEMBERSHIP as reported to the General Assembly convened at Banga July 2-6, 1973 (Reported by Districts)

Banga	1897	Mbujimayi	512
Ndjoka-Punda	2658	Mukedi	2216
Kabeya-Kamuanga	1630	Mutena	10321
Kalonda	4989	Nyanga	3876
Kamayala	5762	Ilebo	543
Kandala	897	Shamuana	542
Kikwit	541	Ngula-Gizeza	212
Kamanga	615	Kayongo	325

Total members in Zaire Mennonite Church 36,493

Total members in Mennonite Church of South Kasai 2,150

EDITOR'S NOTES - - -

The preceding article by Levi Keidel focuses on some of the struggles related to extension, purification, and development of the Zairian Church. The article is incomplete without reading the following articles by Kidinda Shandungo and Mbualungu Ganuma G.N. We have asked these two well educated church leaders who know the English language quite well to write about religion in the broad sense as found on the village level in Kinshasa.

Kidinda Shandungo received his secondary and university training in Zaire. Currently under the sponsorship of AIMM he is working on a Master's degree in Administrative Education (with special emphasis on Comparative Education) at the George Peabody College, Nashville, Tennessee. During the latter part of July and the month of August he is living in the Moundridge, Kansas, community for an exposure to the Mennonite Church in the United States. Shandungo was formerly director of the Mukedi Secondary School.

Mbualungu Ganuma G.N. studied at Freeman College and graduated from Taylor University, taught and directed the Kamayala and Mukedi school system; was then promoted to director of expatriate teachers in the Protestant Bureau of Education in Kinshasa; and the past year was elected Director of Services (diaconate) of the Zaire Protestant Relief Agency. Both men have much to say to us.

RELIGION in VILLAGE LIFE

by Kidinda Shandungo

Culture is one of the important manifestations which characterize the thought or belief and activities of a given society. This is why, when speaking of culture we speak of Chinese culture, European culture, African culture, American culture. Why not Zairian? Studies of different societies show that each society has its own "a priori" values and concepts which try to give an answer to the universal problem of reality and of the destiny of man. One of the remarkable and common

answers or discovery of man is the existence of a Supreme Being found in every society. They call him God, Dieu, Allah, Nzambi, et cetera.

African countries and particularly Zaire, have been in contact with western countries since the 17th Century or even longer. But the real period of effective contact in the majority of African countries was in the 20th Century. Although this contact was sometimes accompanied with conflicts and submission, one of the most important things that the western world brought to Africa remains—the Evangel. Since the missionaries came to Africa there were many people who accepted the message and who became Christians. Even now, missionaries and African Christians are working very hard to bring more people to Jesus Christ.

When we are talking about the evangelization of African countries there is an important fact that many people do not remember or discern. This fact is that Christian religion was brought to them at almost the same time of colonization. Thus, some people have wrongly associated religion with colonization. The danger of this association can become greater at this period of time when many countries and people are trying to return to their own values and culture and want to feel themselves, instead of imitating blindly the ways of others.

The process of returning to our own culture in Zaire is expressed through the idea of "authenticity." When the Zairian government began to talk about return to authenticity many people thought, and some are still thinking, that we were going to reject everything which comes from the outside. This misunderstanding of the philosophy of authenticity made many people wonder about the future of the Christian religion in Zaire. Authenticity is nothing more than the way for us to look within our cultural heritage and determine which values we wish to adopt. Then build the *modern values* upon them so that while we are a member of the international society those who see us may identify us as Zairian.

The village is the major place where we can still find our traditional culture in its almost pure form. My purpose in this article is to look to the village to find the Zairian traditional religion and show the great difference between it and the Christian religion. I hope this study will help avoid some mistakes in our approach to our traditional culture.

It is generally true that Zairian people knew the existence of the Supreme Being before the missionaries came. This Supreme Being was called Nzambi, which means "God." They knew there was a Supreme Being who created everything in the universe. They believed that God was powerful but did not take part in men's affairs. God was too high in the heaven that men could not communicate with Him. This may be the reason why our ancestors did not have special ceremonies for the God they thought existed.

The general belief was that the spirit of ancestors had power to act on man's life for good or for evil. Some people in the community were supposed to have the ability to communicate or to collaborate with the spirit of the dead men to harm someone. Those who communicated with the spirits were called sorcerers. They were respected and feared by everyone in the village. From this belief everything which was wrong in society had to have some connection with the sorcerer or the spirit.

In our society we have the conception of a large family which includes brothers, sisters, mother, father, cousins, uncles, aunts. At the head of each family or clan there is a man who plays the role of chief of the family or clan and who is supposed to take care of or protect the family in relation to the spirit of the common ancestor.

In this context, if something happens to one member of the family or clan, the people of the village usually try to find out who is the cause of what happened. For example, one teacher in a village about three miles from the station where I was, was seriously ill. They brought him to the hospital. At the hospital the doctor tried to do everything

which was possible to save his life. Recovery was slow and members of the family of the teacher began to worry. They got together to find who was responsible for this illness. They found that the teacher was not giving money to his uncle. To save the life of the teacher, it was necessary to take him from the hospital and bring him to the home of his uncle to whom some money and many other things were given in order to make him happy. You can imagine what happened later to the ill teacher out of the hospital and without sufficient medical care.

There are many examples from the daily life in villages which show the belief of many people in ancestor spirits and their power. Many ceremonies such as bringing things like food, a utensil or tool to the cemetery to have the benediction from the spirit of ancestors are disappearing more and more because of the influence of the Christian religion. But there are still many secret practices which show many people still believe in ancestor worship.

It is very difficult for people who have been taught and grown in one belief to change their minds to another belief contrary to their own. Those who accept the new religion require a period of time to associate it with their culture so it becomes a part of their whole life. It is this problem the Zairian Christians in the village face.

We Christians believe that God exists and is not far from us. He sees us every time and hears us too. He knows us and He loves us so much that He sent His own Son, Jesus Christ to die in our place. As we are pilgrims on this earth, we can receive eternal life by accepting Jesus Christ as our Savior and by doing what God commands us to do. This basic principle of the Christian religion is well known by village Christians. But to accept or to believe in this principle is not the last step for a Christian. The most important thing is now to live this principle or thought in which we believe. Our life must be regulated according to it.

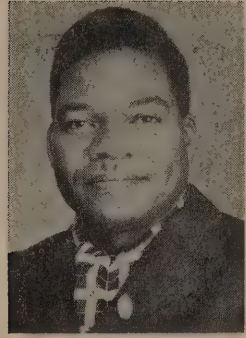
It is at this step when it comes to

regulate the whole life to what we believe that some Christians in the village face many difficulties. The fact that our ancestors did not refer to God to regulate or to solve their problems, though they knew His existence, this fact does not mean that they did not want to do it. But it may be because of the lack of abstractions which characterizes our languages and thought. The lack of abstraction and the need for the concrete has pushed them to look among the people for the causes of what they could not explain. For example if someone is killed by lightning, there had to be found someone else in the family or clan or village who must have produced it in connection with the spirits. It is in this kind of situation that our Christians live. With the psychological need for the tangible, it is easy to understand why some Christians in the village can be tempted to carry something in their pocket which is supposed to protect them against the spirits or against some members of the family who are supposed to have power upon their lives.

There is a general feeling that we must look to our past for the values and culture upon which we build our new culture and which will identify us. But, there is also a danger for our Christians in the villages, even in the cities, to get confused and return to the practices which are contrary to the Christian life. Because our people really need to be liberated from the fear of the spirits and need to have contact with God through His Son, Jesus Christ to protect and to help them, the Church has a big responsibility to work together with the people in their search for authenticity. It is through participation of the Church that the mistakes done by misunderstandings or bad interpretations can be avoided.

RELIGION in the CITY

by Mbualungu Ganuma G.N.



Jesus said: "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

He also said in John 16:33 b, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."

This *command* from Jesus is imperative. It is an obligation for all Christians to go somewhere near or far, on foot, by boat, by car or by plane to preach the good news of salvation. Jesus knew very well that His disciples would have tribulation in the world in preaching the gospel, but He encouraged them, because He had already overcome the world.

INTRODUCTION

I am not going to use a scientific language in discussing this subject on "Religion in the City." The article is written objectively according to my small experience that I have gotten from my childhood up in the surrounding world in which I live. I will divide the article into four parts as follows:

- I. Religion in Zaire Before Independence
- II. Religious Freedom in Our Time
- III. It Is Not Easy to Evangelize the City
- IV. The Future Prospects of the Gospel in Zaire

I. RELIGION IN ZAIRE BEFORE INDEPENDENCE

Africans in general, Zairians in particular are religious people. This is a fact well known in history, no one can ignore it. Our ancestors knew the name of God fairly well. They were aware that there was a Supernatural Being somewhere hidden in the air. In their daily life they referred their problems to this Supernatural Being which they gave a very high, holy name—Nzambi (God). This is the common name found in many of the Zairian tribal languages that I know and some of them I can speak such as, *Gipende* (my own tongue), *Tshiluba*, *Lingala*, *Kikongo*, *Swahili* and so on. So, our people didn't know how to read and how to write. To know God does not require one to be an educated, literate person anyway.

When the first missionaries came to Zaire they found the natives all set with their religion. It is true, there are many different ways of worshiping, fellowshiping and praying to God depending in which region a particular group of people are found. The gospel did not exist in Zaire.

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The work of missionaries for almost eighty years consisted not only to evangelize but also to destroy, involuntarily, African culture (folkways, artifacts, et cetera) by slowly replacing it with their own imported culture along with the Gospel. This was not an easy task, it still is not. In colonial days, the Protestant churches and missionary associations were not united in one organized body in order to preach the Gospel. Each denomination was given a determined area in which to work. There was a limitation of boundaries between mission societies. These boundaries were recognized by the law of the Belgian colonial government.

The Zairian Christian Protestants were not free enough to evangelize. Missionaries had the last word on the Zairian program. Natives made many mistakes in copying the European, American culture in preaching the Gospel. Anyone could sense very easily the white supremacy in religious preaching. The amalgamation of European and American cultures in Zairian cultures confused many people, especially the less educated. Instead of knowing the Lord through our own faith, many Africans were believing God by fear of missionaries. This is a problem of culture.

The situation on the Catholic Church in the Belgian colonial days was different from that of Protestants. Catholic Zairians were proud and happier than their fellow colleague Protestants. The Catholics were repeatedly called clever guys and good boys. Protestants were shy and bashful. The reason was simple. The Catholic in Belgium and its colony, the former Belgian Congo (Zaire) was a state church. Therefore, the government and the Catholic Church were indistinguishable. Catholic schools were better equipped than Protestant schools. I remember, we were taught in school by some missionaries not to love the Catholic fellows because they belonged to a wrong church and that their salvation was not certain.

You see, here I am putting the accent on the confusion on the 1) Culture standpoint, 2) White Supremacy, 3)

Conflict between Catholic and Protestant Christians in Zaire. We were not free to spread the Gospel peacefully because we were not very sure, we were watched closely and carefully by our missionaries for every step taken. The paternalism was endured a relatively long time. We were uncertain of our future destiny. What happened then afterwards? The independence came, we were now free to decide.

II. RELIGIOUS FREEDOM IN OUR TIME

The door is wide open for the true and strong Christians, both Zairians and foreigners to preach the Gospel in this country, the Republic of Zaire, without fear.

We know that the first five years of independence, (1960-1965) were troubled by many political factors. Both foreigners and Zairian Christians suffered very much not preaching properly the good news. This period of "Kasavubu State" left us a great deal of bad memories. In spite of all the suffering, the Zairians kept one thing in mind: "We were colonized, but we are now independent." This independence is not just political, but also cultural, religious and economic in all senses and by all means. When the General Mobutu came to power on November 24, 1965 many things changed. A new program was set up followed each year by new administrative, political, economic and social reforms. The time for the true freedom had come. How about the religious freedom? President Mobutu is a real emancipator, a true artisan and architect of freedom in all aspects in our country. Notice that Mobutu was born and grew up in a Catholic environment. He was educated all his life in Catholic schools. But one thing very important to keep in mind is that Mobutu does not like a state religion. He said that the Republic of Zaire is a free country; it is "*Un Etat Laic*" a laic state. There is a law confirming the preceding statement. Catholic, Protestant and Kimbanguist Churches are on the same level and are equal in the Zaire State. This new change did not make some con-

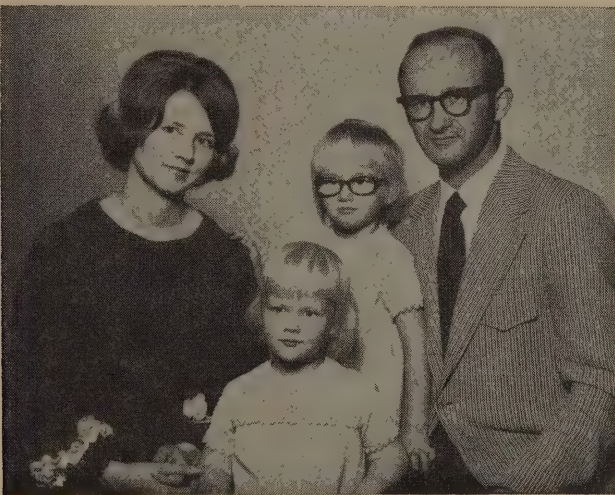
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MISSIONARIES returning to Zaïre (July - September)

FRIEDA GUENGERICH, veteran missionary teacher from Morton, Illinois, has taught in the schools and worked with women's groups in Zaïre. She spent her last term teaching at the Kalonda Bible Institute and had primary responsibility for the wives of Bible Institute students. She has been assigned to the School for girls opening in September at the Nyanga Church Center where she will teach and demonstrate Home Economics courses. She returned August 5.



ARNOLD and GRACE HARDER left the United States August 20 to begin a second term in Zaïre. They are assigned to the SEDA program consisting of agricultural and village development. An agricultural service center has been established at the Nyanga Church Center. There is some experimentation with crops and animals. The major thrust is to operate a center for development of strong, healthy breeding stock for the rural community and conduct regular seminars geared to teaching of some of the basic fundamentals of agriculture and village development. The efforts are structured around the meaning of Christ and the Christian ethic. The Harders have their North American roots at Mountain Lake, Minnesota.



TINA WARKENTIN of Kerrobert, Saskatchewan, is a veteran of numerous involvements with MCC and AIMM. In MCC she did migrant and refugee work in Vienna and Berlin, agricultural work in Greece and spent three years with Menno Travel Service in Kinshasa. For two terms she has been office manager of the Kimpese Hospital with AIMM. She has been assigned to expedite personnel and material goods in the city of Kinshasa for both AIMM and the Zaire Mennonite Church. She will leave for Zaire the middle of September.



JOHN and BETTY JEAN FRANZ have volunteered for the Kinshasa hostel, houseparent assignment. Since May 31, John has been at Haute Loire, France, studying French. Betty Jean and daughter Melinda joined him July 29 in Geneva, Switzerland. Together they went to Kinshasa for the opening of the hostel and related responsibilities. John taught one term at the American School at Kinshasa and Betty Jean grew up in Zaire while her parents (Larry and Elvira Rempel) served as AIMM missionaries. They will be responsible for twelve or thirteen missionary children. The Franzs have been making Twin Falls, Idaho, their home where John was working with underprivileged children.



LEONA SCHRAG of Hutchinson, Kansas, left for Zaire August 20. She has been assigned to continue her leadership efforts in Christian Education for the Zaire Mennonite Church. She will write, translate, organize Christian Education programs, and seek to animate teaching programs on the local church level. She will reside with missionary nurse, Lois Slagle at the Mutena Church Center.



DRS. WALTER and BETTY SHELLY of Coopersburg, Pennsylvania, returned August 20 to Kimpese where they labored their last term. Dr. Walter will be the chief surgeon and teach courses in the Kimpese School of Nursing. Dr. Betty will again head the Obstetrics and Gynecology division of the hospital-school. The hospital has been very busy with a less than adequate staff which means the Shellys will never lack involvement. Kimpese is a general hospital and training center and received many referral patients from outlying areas.





MARY EPP of Hanley, Saskatchewan, a veteran missionary teacher, left for Zaire August 20 with assignment to the Nyanga Secondary School where she taught last term. Mary is a French Literature major but has taught numerous courses in which she had no previous study. Nevertheless, she has served faithfully and is deeply appreciated by the Zairian Church.



EARL and RUTH ROTH left August 20 to continue work as evangelist, teacher, counselor, school principal and related assignments. This term will provide additional new experiences. The Roths have been assigned to Djoko Punda where he has been asked to direct the Industrial Arts School and also serve as counselor for missionaries and the church. Ruth will be occupied sharing with Earl and undoubtedly some teaching. The Ndjoko Punda Church will benefit greatly by having the Roths, who are veterans with a broad exposure to Zairian Church life, in their congregation. Earl served as missionary counselor during part of his previous term. They have their roots in Albany, Oregon. Their son, Marc will accompany them and attend the American School in Kinshasa.

ANNA V. LIECHTY of Berne, Indiana—veteran teacher in the Zairian secondary schools returned to Zaire the latter part of August. The Zaire Mennonite Church has requested her return to teach at the Kalonda Bible Institute and direct the work done with wives of the Bible Institute students. Anna has taught a wide range of courses and has taken special interest in Third World developments.



PETER and GLADYS BULLER of Bluffton, Ohio, have been called back to continue teaching at ETEK—a cooperative effort of eight Protestant churches in teaching and training Christian leaders. ETEK maintains a student body of approximately seventy students. The past year, sixteen of them were from the Zaire Mennonite Church. For the past two years, Peter taught French and Bible Courses at Bluffton College. Gladys will exercise her knowledge and skills with the wives of the Theological School students. Their son, Charles will accompany them and attend the American School in Kinshasa.





DONOVAN and NAOMI UNRUH of Beatrice, Nebraska plan to leave the middle of August for Zaire. Donovan served as interim pastor of the Beatrice Mennonite Church during furlough.

The Unruhs have been requested to return to Mukedi to serve in a dual capacity as pastor of a region and teach some courses in the secondary school. Naomi will also have secondary school responsibilities. Donovan has been ordained to the ministry by the Zaire Mennonite Church. Their daughters, Lysianne and Jannine will remain at the Mukedi Church Center with them and at the appropriate age will be taught the school curriculum by their parents.

The era of authentication in Zaire has begun. The missionaries on the preceding pages return to share with their colleagues and the Zaire Mennonite Church in that era. They deserve our material and prayer support.

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servative Catholic groups happy. What happened with the unhappy? They went into politics writing bad articles sabotaging President Mobutu's regime. As a result, the government took some measures prohibiting the publication of all church newspapers, the national radio Church programs were suspended. Protestant Church authorities were morally upset and paralyzed; being innocent, they could not understand why this measure of suspending Church news concerned also the Protestants. The National Executive Committee of the Church of Christ in Zaire went to see the President and his Minister of Information. Letters were written to them asking the derogation on behalf of the Protestants. According to what Pastor Makanzu told me, the Protestants are authorized by the Minister of Information to publish the magazine, *Zaire Church News* known before as *Congo Mission News*. Pastor Makanzu is the General Secretary of the Department of Evangelization and National Evangelist of the Church of Christ in Zaire.

To make it clear and understandable, I must say that we are free to preach the Gospel. Pastor Makanzu spent ten days in Kivu region evangelizing. Pastor Ntontolo is the Inspector of Religious courses in State Schools. The religion professors are paid by the government. This is something which was never done by the American government, unless I am mistaken. From the fourth to the tenth day of June, there was a general mobilization of the evangelistic campaign in Kinshasa. All pastors were assigned new congregations to preach during this period of one week.

President Mobutu is very much interested in church activities, but he does not accept politics behind the Church. For this reason, and to avoid confusion, the government recognized by a state law three principal National Churches: 1) Catholic Church, 2) Church of Christ in Zaire, 3) Kimbanguist Church.

Our people (Protestant Church leaders) can go to see Mobutu and discuss their religious issues any time. He wel-

comes them and visits with them as a good National father.

The Church of Christ in Zaire is a united organized body composed of fifty-three autonomous communities (former denominational churches), functioning with their legal *personalité civile*. All fifty-three communities are also recognized by the law. The creation of new churches and sects is decisively prohibited. The National Executive Committee of the Church of Christ in Zaire is negotiating with the government in order to start again the radio church program. I think this will work out some time during this year.

III. IT IS NOT EASY TO EVANGELIZE THE CITY

Kinshasa, the capital of Zaire Republic is becoming one of the most populated cities in Central Africa. It is very well located and has become an Inter-Continental Hostel, a welcome center to receive people of all the world. Hence, the mixture of culture will be our new problem to handle. Kinshasa's population is reaching now the number three times what it was thirteen years ago. For this year there are approximately 1,600,000 persons in Kinshasa. How to evangelize all these people? Catholics, Protestants and Kimbanguists are on the job. Each one has his piece of work to be done. There are also the Orthodox and Moslem Churches in Kinshasa.

Let us see how the Church of Christ in Zaire is handling this matter of preaching in Kinshasa. In each of the twenty-four administrative and political entities that we call in French, *Zones*, we have one or two Protestant temples, belonging either to Baptist, Methodist, Presbyterian, Salvation Army or to Mennonite. Pastor Wantwadi, one of the National Executive Committee Members is the President Supervisor of all church activities in Kinshasa. There is a strong desire of realizing something, but people are weak, they do not really feel responsible to handle the situation properly. But there is a big hope of building our own temple. Right now we go to the

Continued on next page

Salvation Army Temple at Matonge to worship. We have three more places where the Mennonites go for Sunday service, Kimbwala, Kigoma, Quartier de Marais in Matete. Kimbanseke is also a new open field where we should extend our ministry. We do what we can, it takes time to convince people for church activities.

I would like to say a word concerning the transfer of rights and responsibilities from A.I.M.M. to the Mennonite Zairians. Things would be running much better if this transfer had been made earlier during colonial days. Why? Because Christian independence does not have to wait for the political independence of a given country. A.I.M.M. was very rigid and sometimes conservative. This was wrong. Missionaries should have shared the responsibilities with the natives, especially in the leadership areas. Another thing that should have been done was the training of pastors on the university level (Faculty of Theology).

Zairian Christians understand the Zairian Church leaders much better than they do a foreigner because of this cultural matter. The communication, the command of languages . . . all of these are factors to take into consideration.

IV. THE FUTURE PROSPECTS OF THE GOSPEL

This section is a summary of the ar-

ticle, but it is presented hypothetically. Pastor Makanzu, our National Evangelist is very optimistic to the success of the Gospel in this country. So is the whole staff of the Church of Christ in Zaire. There are more than 5,000,000 Protestants in this country to carry out the good news of salvation. Before ending my article, I would like to recall once more the following points:

1. The religion as we know it, is the spiritual expression of the soul of man toward the Creator of the universe. Religion existed before Jesus came. Christianity was founded by Jesus Christ 2,000 years ago.

2. The Gospel is the good news of salvation. This means that God has opened the way for man to come to Him and communicate directly with Him.

3. The Gospel Message is free in Zaire, even though some of the activities such as church programs to be broadcasted, and newspapers are curtailed.

4. Finally, I would like to quote what Rev. I. B. Bokeleale, President of the Church of Christ in Zaire has said one time: "If any religion is not founded on culture of people, it cannot have roots. The religion has to be a part of our whole life in a society; political, economic and social life."

Thank you very much for paying attention and reading my article. May God bless each one of us abundantly.



EXPERIENCES of a TRANSLATOR

by Ben Eidse

GETTING STARTED

One evening five years ago we received a phone call from a fellow missionary who had worked with us in the Chokwe language area. He had just returned to Canada from Africa, where he had met a Bible Society consultant who told him that the Chokwe people needed a new translation of the Bible. Enthusiastically he shared with us this new opportunity for service. He suggested that we undertake the task.

Though we had never before thought of translation as our particular vocation we were interested in the project. The more we thought about it the more clearly we could trace the pattern through our lives that prepared us now to accept the proposal.

Eight months later, back at Kamalaya we found an African qualified to work with us. He was a school teacher with Bible training. He knew French, some English, and four African languages that would be especially useful for this translation. Besides he was well-versed in Chokwe folklore, and had the reputation of being an interesting story teller.

It was thrilling to hear Khege Mwata-Swana say "I did not know that God would call me to this work. But I can trace the pattern through my life that clearly shows how God has prepared me for it."

In the early years of his teaching career, Mr. Khege had been in the habit of coming to church well ahead of the morning chapel hour to pray and meditate. For our translation office we had chosen a little room at the far end of the church building. So now again we arrived early each morning to work at the translation, even before the workmen arrived for chapel. He called his earlier habit a prophetic act.

"A WEARINESS TO THE FLESH"

The basic tools the United Bible Society sent us included: a wide margin Greek and English study Bible, a Greek-English Lexicon, a translator's handbook, work and reference check lists and New Testaments of various translations and languages. Soon our typewriters began pounding out the first chapters. During the

first weeks we sat glued to our chairs and books for eight hours daily. Not being accustomed to so much concentration and immobility we became exceedingly fatigued. I understood perfectly what Solomon meant when he said, "Much study is wearisome to the flesh." However, gradually our bodies adapted to the new situation, and after three years we actually forgot about Solomon.

SETTING AND ATTAINING GOALS

The Bible Society provided us with information as to what percent of the New Testament each book contained. This enabled us to establish daily, weekly, monthly and yearly goals of actual translating and repeated rechecking. It also helped us to measure our progress. None of our monthly or yearly goals were easy to attain, but each goal reached brought the satisfaction of achievement.

DIGGING INTO THE WORD

You cannot translate clearly what you do not understand. This made an in-depth study of the Scriptures essential. Frequently we stopped to reflect on the implications for ourselves and the church of which we were writing. Some statements were rather disturbing, for example: "Give to him who asks you, and do not turn your back on the one who wants to borrow from you." Another passage that caused second thoughts was the list of qualifications for church leaders. We were drawn together through the fellowship of the Word.

CHOOSING VOCABULARY

Making a detailed study of basic Greek words, then doing the same with the various Chokwe words, we found to

be the most stimulating. Here is a list of some foreign words for which we found Chokwe equivalents: for *synagogue*—"house of worship," for *temple*—"house of God of the Israelites," and for *scribes*—"teachers of the law." The *apostles* became "the sent ones of Jesus," and the *angels*, "sent ones from heaven." Instead of the name *Satan* we used the Chokwe word for, "the chief deceiver." The *Messiah* was more clearly designated, "the Savior God promised." *Amen* is rendered, "let it be so." Our advisor, Dr. Fehderau, believes that one of the greatest contributions of this translation is the choice of local meaningful words for "zero-meaning" foreign words.

A good translation conveys the correct meaning and expresses it dynamically. A literal translation can be very misleading. For example, the Greek idiom, "he opened his mouth and spoke," if translated literally into Chokwe, it would imply that he tried to talk while holding his mouth wide open.

TESTING THE TRANSLATION

Several times during the four years that it took to translate the New Testament we made trips to check out our manuscript with Chokwe people from neighboring provinces and countries. During the reading of Romans, on one of these occasions, a man from Angola burst out laughing. When we asked what the joke was, he replied, "This says it so clearly." Other indications that the translation was meeting a real need were the smiles of comprehension during the reading of the Scriptures, and the use of newly introduced Chokwe words in prayers and conversations.

RELIGION IN LESOTHO

by Allen Busenitz

In order to understand the religious scene in Lesotho today, some background is helpful. Lesotho has a long missionary history, the first missionaries having arrived in 1833. The Paris Evangelical Missionary Society established close ties with the dynamic founder of the nation, King Moshoeshoe I and gradually developed mission work throughout the country. Education has played an important role in their work from the beginning with a strong emphasis on primary schools and teacher training resulting in an unusually high literacy rate. In 1964 the church became independent and became known as the Lesotho Evangelical Church.

1864 saw the arrival of a new group from France, this time the Catholics. They have since outstripped Protestants and have a membership of 200,000 while the Lesotho Evangelical Church has a membership of about 72,000. The Catholic Church here still has a large number of missionaries working at all levels of involvement while the Lesotho Evangelical Church here still has a very small number of overseas mission personnel. The large number of overseas people (mainly from French Canadian orders) give the Catholic Church an advantage especially in areas relating to technical training such as schools.

Far smaller in size is the Anglican Church. Also present are the Assemblies of God, Dutch Reformed Church and several other small groups. A further small, but growing group are the many independent church movements. Many of these have splintered off of existing groups such as the Lesotho Evangelical Church and are small but much more authentically African. Their theological stance varies greatly from one group to another, but they are often quite Old Testament in character. It is quite normal for them to ask for Biblical teaching and leadership training.

Today the Lesotho Evangelical Church is quite clerical and spiritually dead in some sections, but there are also signs of life. Those who attended the Congress on Evangelism in Durban earlier this year are part of a group sensing the need for evangelism. There are also expressions of frustration in many quarters regarding the state of the youth especially in schools and in university. Students tend to resent having to take Bible classes and the religious atmosphere is more one of inoculation than of a force for change. The movement working the schools often seems more socially and politically oriented than toward spiritual change. Educational institutions badly need dynamic Christian teachers and groups to give a witness in the darkness.

So far we have looked briefly at the history and current needs for proclamation

Continued on back cover

On the Field

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Morija

Kingdom of Lesotho

Southern Africa

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ETEK

B. P. 4742

Kinshasa II

Republic of Zaire

Rev. and Mrs. Peter Falk

Rev. and Mrs. Richard L. Steiner

Rev. and Mrs. Peter Buller

IMCK Tshikaji

B. P. 205

Kananga via Kinshasa

Republic of Zaire

Mr. and Mrs. Sam Ediger

Marjorie Neuenschwander

EMZA Hostel

B. P. 4081, Kinshasa II

Republic of Zaire

Rev. and Mrs. Melvin Claassen

Mr. and Mrs. John Franz

Tina Warkentin

I.M.E.

B.P. 68

Kimpese via Kinshasa

Republic of Zaire

Drs. Walter and Betty Shelly

STUDIPROKA

B. P. 700

Kananga via Kinshasa

Republic of Zaire

Mr. and Mrs. Henry Loewen

B.P. 1, Tshikapa via Kinshasa

Republic of Zaire

Mr. and Mrs. Herman Buller

B.P. 1, Tshikapa via Kinshasa

Banga Church Center

Republic of Zaire

Rev. and Mrs. Glenn E. Rocke

B.P. 1, Tshikapa via Kinshasa

Ndjoko Punda Church Center

Republic of Zaire

Mr. and Mrs. Wayne Albrecht

Aganetha Friesen

Rev. and Mrs. Earl Roth

B. P. 1, Tshikapa via Kinshasa

Kalonda Church Center

Republic of Zaire

Rev. and Mrs. Samuel Entz

Dr. and Mrs. Richard Hirschler

Rev. and Mrs. Levi O. Keidel

Anna Liechty

Rev. and Mrs. Rudolph C. Martens

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LESOTHO from page 21

of the Gospel. Now, let us consider some of the problems most frequently encountered in evangelism.

Christianity is being widely preached in Southern Africa today, frequently from a theologically conservative perspective. Yet because of attacks on countries in Southern Africa by people using religious premises, they are exceedingly wary of anyone coming to do religious work. But one does find a sizable group of people attempting to fully apply the whole of scripture to their lives. There seems to be a marked hunger for spiritual truth.

Another even more serious obstacle to the fruitful proclamation of the Gospel is the suspicion people have of anyone wearing white skin, feeling that such a person is using Christianity as a tool for oppression. One solution to this problem suggested by an eminent Afrikaans professor of Missiology is to work in teams of black and white. This seems a sound Biblical principle as well as a means of coping with a difficult problem.

A second means of meeting this problem is perhaps an even more important one. The believer wishing to witness effectively must have a loving attitude and character demonstrating Christ's activity in his life. Without such a record of deeds done, it is useless to talk to many people about their relationship to Jesus Christ. This requires a certain amount of sacrifice as genuine love always does, but this is the path of the disciple. It is the person who acts out the Scriptural teaching in daily life who will be in a position to proclaim the message of salvation through Jesus Christ, across cultures.

THE **AIMM** MESSENGER

AFRICA INTER-MENNONITE MISSION, INC.



Planners of the first all-Mennonite Zaire pastors' conference held July 7-13, 1973. A time of learning, fellowshiping, and mutual reconciliation.

Left to right: Timote Njimbo, V. Pres. of Mennonite Brethren; Kazadi Mathew, Pres. of Evangelical Mennonites of South Kasai; Kabangy Djeke Shapasa, General Secretary of Zaire Mennonites; James Bertsche, AIMM missionary; Levi Keidel, AIMM missionary.

FALL 1973

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THE AIMM MESSENGER

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Introduction to this issue - - -

Questions are frequently asked about the school system in the Republic of Zaire. This issue seeks to answer that question. The schools mentioned have been initiated and are operated by the Mennonite church of Zaire with assistance from Africa Inter-Mennonite Mission.

Since 1971, all schools are controlled by Zairians. With the exception of the Kalonda Bible Institute and the Theological School in Kinshasa, the schools are subsidized by the Zairian government. Government regulations must be observed to obtain the subsidy. Religion can be taught in the schools.

The information given could be used as reference material for class studies about Zairian schools as operated by the Zairian Mennonite church. It is authentic since it is written by missionaries giving leadership in the areas mentioned.

SECONDARY EDUCATION

by John E. Klaassen

Brief History

Early AIMM missionaries saw education as an avenue of witnessing to the love of God and as a means to Christian leadership training. Hence, primary schools were opened by them soon after AIMM mission work began in the then Belgian Congo. The teachers of these schools followed locally established programs of religious instruction. In the decade following 1930 an effort was made to introduce the Belgian Courses and methods of study. Instruction in French was increased. By 1948 the mission accepted Belgian Government subsidies for the schools. During the 1950's primary school graduates had a choice of entering prep school, a preparatory year for students interested in a full secondary education or EAP, a two-year teacher-training school. However, government decree and political unrest slowed the development of a full secondary school program in the AIMM area. Not until 1967 did the first senior secondary school class of fifteen students obtain state diplomas. Since that time six CMZA graduating classes or approximately two hundred and thirty students have written government examinations toward receiving state diplomas.

General Format of the Secondary School System Today

Though for Zaire the level of literacy is claimed to be around eighty percent, secondary school enrollment is far from this level. Only a quarter of a million students out of a population of some twenty million people were in secondary

schools in the 1970-1971 school year. These students were distributed among four state subsidized school systems: the official or state, the Catholic separate, the Protestant separate, and the Kimbanguist separate school system. Of these the Catholic system is still by far the largest having about three times as many students as the Protestant system which placed second. According to 1971 figures, some seven and a half to eight thousand teachers, of which over three thousand were foreigners, taught in these school systems. In the next five years, with more and more Zairois students graduating from higher institutions of learning, the ratio of Zairois to foreign secondary school teachers will gradually increase. Since there is still a great shortage of qualified teachers, the implications for the reduction of numbers of foreign teaching personnel may not be as great as it appears on the surface. However, in developing countries this aspect may be controlled largely by the existing or a changing political climate.

Divisions of Secondary Education in CMZA Schools

The Zaire Mennonite Church Community has two well-established secondary schools with another six in various stages of development. Each school is subsidized by the state and follows the state course of study and organizational directives. Each school has one or two educational emphases. The Nyanga Secondary School emphases are teacher-training and science education with a chemistry-biology option; the Mukedi

Secondary School emphasis is on teacher training. Among the CMZA developing secondary school system there are science with a physics-math option, literature-history and professional training emphases.

Students graduating with a pedagogy diploma are qualified to teach in the primary school system. Students graduating with a science or literature-history diploma normally go into higher institutions of learning.

Male-Female Ratio Trend

Whenever anything has been written in the past about education in Zaire, the girl-to-boy ratio has been reported as being very low. The reason given has been the conception of womanhood held by the average citizen. Though state primary school statistics today show a ratio of about two girls to three boys, the same records show a ratio of about two girls to seven boys for secondary schools. This ratio tends to be higher in city schools than in country schools. For example, the secondary school ratio for Kinshasa is two girls to three boys, whereas in CMZA's Mukedi Secondary School it is one girl to ten boys. So far only one Mennonite girl has received a state diploma. In general, one must admit a slow increase in the girl-to-boy ratio.

Percent of Primary School Graduates Entering Secondary Schools

Since in general in Zaire the number of primary schools and their enrollments are much greater than the number of



John and Olga Klaassen and children, April, Ben and Miriam.

Olga and John teach at the Mukedi secondary school in the Republic of Zaire.

secondary schools and their enrollments, it is not surprising that a great number of primary school students never have the opportunity to go to secondary school. State statistics indicate that for one hundred students enrolled in primary schools there are only seven and nine-tenths students enrolled in secondary schools. The problem is more acute in country schools than in city schools. CMZA primary school director Lemba Francois feels that about fifty percent of students in Kikwit primary schools enter secondary schools. Though statistics to that effect are not available, it is likely that, in general for cities like Kinshasa and Lubumbashi the percentage of primary school graduates entering secondary schools is substantially higher. However, in the Mukedi School system, junior high school counselor Gumanda Venance reports that over a period of three years, only about seventy out of over three hundred primary school graduates entered our CMZA secondary system.

Role of State and Church in CMZA Secondary Schools

Though all phases of secondary school activity are controlled by the state to some degree, the most direct control is exercised in the matter of instruction. All courses are state courses and state school officials infrequently make inspections of organizational, administrative and instructional procedures. Senior year students obtain secondary school diplomas only after having successfully passed a series of written, oral, and practical state examinations. The student passing rate in these examinations has in bygone years been around or below the fifty percent mark.

In recent years the state has begun to dictate to the four main school systems which types of secondary schools they are allowed to open in any given area. This is an effort on the part of the state to create a balanced distribution of schools for the country.

In addition to these roles of control,

the state insists on daily patriotic exercises during which official chants, yells and the national party anthem are taught and practiced.

Aside from these state roles, our CMZA church still enjoys some measure of control over its secondary schools. Government communications and finances to the schools are fed through the office of the church legal representative instead of being sent directly to the school. Directors, teachers, office and custodial staff, foreign or local, are hired and dismissed by this same office. Construction projects for educational purposes initiate with and are carried out under the direction of the church.

Possibly one of the most important powers the church still has is in the choice of a student counselor called "Prefet de Discipline." The church recognizes its responsibility in this regard. Both, the Nyanga and the Mukedi Secondary schools have been foreseen with Christian counselors, with Mukedi's counselor being an ordained pastor.

Religion in the Secondary School

The CMZA church, through its appointed counselors, has it within its ability to direct the teaching of Bible and Christian ethics in the secondary school. The state curriculum allows for moral or religious education in any school. Basically, the student has the right to choose the faith in which he would prefer to take his religious instruction. However, the student, in having made application to our CMZA school, has also opted for instruction in the Protestant faith. Hence, only one course in religion is taught to all our students.

The freshman course contains Church History. The sophomore and junior courses emphasize Bible doctrine, whereas the senior course deals with lessons of practical Christian living. These courses are generally taught by the counselor of the school system.

Aside from the regular classes, morning chapels with teacher, student and local pastor participation are conducted

daily. Student singing groups participate in the Sunday morning worship services held in the local church. In some cases Sunday School discussion classes are organized by the school for its students. The author has been greatly blessed by these classes, having in the past been in charge of one of these groups.

The Widening Influence

It is a sobering activity to reminisce on what students who have terminated their secondary education in our schools are doing today. Take for example, the 1967 CMZA graduating class of fifteen students. Among their numbers there is a student at ETEK, the Theology School in Kinshasa, an assistant to the General Secretary of the National University of Lubumbashi, a student counselor at Nyanga Secondary School, a director of personnel for the Protestant Education Office in Kinshasa, a director of the Mennonite Brethren Secondary School in Kikwit, several other directors in Baptist, Mennonite Brethren, CMZA and state Junior High Schools, and a few who are continuing their education in the National University of Zaire.

It is sobering because in six short years some of these secondary school graduates have attained heights of responsibility normally delegated to men of years of experience. But it is just as sobering to think in terms of their potential as Christian witnesses in these positions. Have they in the past received at our hands enough guidance, counseling, and instruction to be able to now effectively represent the claims of Christ where they may go? Are present-day students getting enough of this Christian guidance in view of the fact that due to the teacher shortage we are forced to take into our schools teachers of all shades of moral conduct?

The Challenge

The author has at times had the impression from public opinion that secondary schools would be better left to their own secular devices rather than to

consider them as a place of work for missionary teachers. In view of what has been noted, can we withdraw? No! As long as the doors are open we have a responsibility to God and our Zaire Mennonite brotherhood to aid in the training of their young people until they can staff their schools with qualified Christian teachers.

The supply of qualified teachers is inadequate to meet demand. An Industrial Arts teacher is urgently needed for the opening of school in 1974.

Please contact the AIMM office at Elkhart or your Commission on Missions director if you qualify and have such interest.

CHURCH LEADERSHIP EDUCATION at KALONDA BIBLE INSTITUTE

by Rudolph Martens

The Bible as Prominent in the Bible Institute

The Mennonite Church of Zaire shelters under its supervision all types of schools — primary, junior high, senior high, technical, one especially for girls and many others. Kalonda Bible Institute is the only one given over wholly to the preparation of church leaders. Although the Bible is taught in all of these other schools it does not occupy the place of prominence as it does in the Bible Institute.

This year the student body is made up of fifteen student couples and three teachers. It is housed in a group of buildings on Kalonda station. There is one building of classrooms and library, supplemented by individual and duplex dwellings for the student couples and their children. The buildings are necessary but more important still is the community that lives in them—a community of people gathered principally around the Word of God.

Courses Taught

The Bible as mentioned above is the main course of the school, this includes

specifics such as Old and New Testament Survey, individual book studies such as Isaiah, John, and Romans, are taught. Related subjects such as Bible Geography, Preaching Techniques, Pastoral Work, Soul Winning, Christian Education, Ethics, Church History, Mennonite History, Doctrines, including Mennonite doctrines. Bible Interpretations and Organization of the Mennonite Church in Zaire, help the student to more effectively apply the teaching of the Scriptures. Other courses are added to round out the preparation of the worker such as, General World History, simple Bookkeeping, Typing, Journalism, Music Theory, Choir, Hygiene, Geography of Africa, French and English.

The Bible courses are designed to give the student a thorough grounding in the Scriptures. What God has revealed in Christ and through His Word as the focus. When the student graduates he should be able to rightly teach the Word of Truth. Hopefully too, the Word will have had a definite influence for Christ-like living. The auxiliary courses are practical in nature, designed to help the



Current student body at

KALONDA BIBLE INSTITUTE
Rudolph Martens directs
the Institute.

students effectively employ the Biblical concepts in their day-to-day functions as pastors and teachers. We want them to be true shepherds of the flock of God. Then finally, the other subjects which do not have a definite religious content are to be used as tools to open up areas of knowledge and doors of opportunity to understand the world in which we live. French, for instance, is very important in making available vast areas of religious literature. Of course, we are not losing sight of the importance of French as a means of communication between tribal language areas as well as internationally. Misunderstandings cause so many problems in our world today. Enrichment through a wider world is also necessary. It helps these men of whatever tribe they originate to be able to participate intelligently in the larger life of the human race. In inter-Mennonite circles a world language such as French is indispensable. Tshiluba or Kipende or any tribal language is useless in the larger context. So few of the outside world have ever heard of such obscure tongues.

Zairian Church Needs Faithful Leaders

The Mennonite Church of Zaire sponsors such a school because they need faithful leaders. The continued well-being of the Church of Jesus Christ and the continued spread of the Gospel are related directly to the work of faithful men. Through the existence of the Bible Institute we are saying that the church and its functions are important and that workers are necessary as a response to the call of the Head of the Church to "harvest" and "nurture." So we prepare men as pastors, teachers and evangelists and their wives as faithful helpers whose job it is to encourage the church in the work of the ministry.

And Women

We also train the wives, even though on a different level of accomplishment, primarily as homemakers and leaders of other women. It has been found that a pastor's wife influences her husband's ministry either positively or negatively.

We also look on the training of women in the Bible Institute as raising the status of women in a culture which still largely considers women to be inferior beings.

Bible Institute Meets Church Needs

Up until the present the graduates of higher schools of Biblical training do not find their way into the local pastoral ministry. These men are well-qualified and capable. But the salaries that they expect are way beyond the financial capabilities of a local congregation. Therefore we feel that the burden of the local pastoral ministry falls to the graduates of the Bible Institute. Even here many will have to find some way of supplementing their income because of the poverty of the smaller congregation. Opportunities to teach religion courses in the State Schools are open to some. Young lives which would otherwise never be touched by the Gospel can be won. Others hope to supplement their income by tailoring, baking, photog-

The Zaire Mennonite Church is requesting help from AIMM for evangelistic outreach.

Needed is someone to conduct evangelistic meetings, seminars on evangelism, with an emphasis on discipleship.

The church needs Bible teachers who can do extension seminary work. Contact AIMM at Elkhart or your conference office.

raphy, nursing, — from the pattern of the Apostle Paul. Some of these skills have been learned while living here at Kalonda.

Learning Through Experience

Not everything they learn here is theory. The students also participate in the practical application of what they learn. On Sundays they are asked to teach in the Sunday School. Others go along with a missionary to preach in the three local markets. From time to time they are invited to preach in the churches of the vicinity. During the dry season vacation a number of the men have been active in the Vacation Bible School program through workshops for the local evangelists who will actually be teaching the lessons. The Kalonda congregation also depends on the Institute men to lead in congregational singing and in preaching occasionally. A student also sits on the church council where he participates actively in the discussion and decision-making.

The wives are also given opportunities for service. On Sunday morning they hold special services for the women of the maternity hospital. On Friday afternoons they go to the surrounding villages to gather the women about them for services. It is a great joy to them to learn to cook and sew.

The Staff

Teaching in the Bible Institute is a challenge to the three staff members. At present one Zairian and two missionaries are involved. In addition this year we are having the help of the General Secretary, Pastor Kabangy Djeke Shapasa who is teaching a course in the organization of the Mennonite Church of Zaire and later on in the second semester, missionary-author Levi Keidel will teach a course in Christian writing. Last year Mrs. Kakesa helped in the teaching of the sewing classes.

Supporting Body

Financially, the school is still dependent upon the sister church in America. Our leaders here in Zaire are beginning to see the importance of training church leaders. But there have been so many other demands put upon the budget that they have not been able to begin carrying the financial responsibility for the Bible Institute. In all fairness it must be added that the local churches that send the students to us have promised to support their person in school with three zaires (\$6.00) a month. While some are faithful in doing this, others are behind in their aid to the student families.

The students themselves do not pay anything. Still they have difficulty making ends meet. Ways and means must be found to make a few extra *makuta*. Some have part-time jobs working for missionaries. One who had previous experience in medical work helps out in the dispensary. One husband and wife team sell some groceries in our little market under the mango tree. One helps teach Tshiluba to new missionaries. We are glad to see such resourcefulness. It goes a long way in overcoming an attitude of dependence which can be so easily acquired.

Theological Emphasis

The Theological atmosphere is conservative. I feel personally that there is no place for teaching skepticism or casting doubt on the teaching of the Scriptures. When the staff feels the students may encounter destructive teachings in their ministry, we try to prepare them; arming them with valid reasons for holding the positions they do. They are already running across Moslems, Jehovah's Witnesses and indigenous non- or semi-Christian groups. Since we are a Mennonite church school, the students want to know the Mennonite position. They have been happy to take courses in Mennonite History and Doctrine. They want to be a part of the worldwide Mennonite fellowship.



Peter Falk counseling a student. Falk is registrar and professor of church history.

The EVANGELICAL SCHOOL of THEOLOGY

by Peter Falk

Its Location

As the visitor approaches Kinshasa, shortly before coming to Mount Ngalie-ma and the presidential park, he will see the sign bearing the name, The Evangelical School of Theology of Kinshasa, called "ETEK" from the abbreviation of its name in French. ETEK is situated off the Matadi-Kinshasa road in a suburb of the capital, the main administrative, political and commercial center of Zaire. From this strategic location, ETEK is called to fulfill a mission of national significance.

Its Founding

Realizing the importance of training leaders for the various ministries of the Church to meet Zaire's rapidly changing needs, ten churches united their leadership training efforts to offer training at the Evangelical School of Theology of Kinshasa. Certain of the member churches operated two small pastoral training schools in rural areas—one at Kajiji near the Angola border, and the other at Kimpese in the Lower Zaire—but no training carried on in Kinshasa where the country's policies and spirit were formed and the church was separated from the society. Thus in creating ETEK the two schools fused their resources and other churches united to strengthen a common effort.

Its Organization

The School of Theology is governed by an Administrative Committee, com-

posed of representatives of the churches according to the membership of each church. Also the financial support and the privilege of sending students to ETEK is prorated according to the membership of each church. The student quota is a guide in case ETEK would not be able to accept them all. The Administrative Committee meets in May and the Executive Committee meets in December.

Its Purpose

ETEK is committed to the task of training leaders for the various ministries of the church. It aims to aid servants of Christ, who have dedicated themselves to make Him known and lead others into a living relationship with Him, attain a better knowledge of the Word and the methods to communicate the Gospel to a people in need. ETEK aims to lead the students to an understanding and a personal response to the Word which will enable them, under the guidance of the Holy Spirit, to interpret the Word to the people and help them to respond to Christ's claim on their lives.

The Religious Life

The Church of Zaire is confronted with a large task of shepherding and nurturing the believers in a rapidly changing society and to guide them in reaching out to the multitudes who do not fellowship with the Church. Therefore ETEK, being vitally involved in the life of the church, must be a living

institution constantly meeting the needs and guiding the Church to an even greater ministry. ETEK knows that the abundant life must be experienced during the students' training in order to enable them to go forth with the Lord's blessing upon their lives. ETEK puts strong emphasis upon the spiritual life of the future leaders. It encourages daily devotions and provides regular community worship. Prayer groups strengthen the personal faith and stimulate intercession for the cause of Christ.

Academic Program

In order to accomplish the task, ETEK offers programs which will inspire the students and constantly involve them in the mission of the church. ETEK continues to evaluate and adapt its programs to the needs of the church. It does not accept a static program of training, but under the guidance of the Holy Spirit, by proclaiming a prophetic message, it helps the Church acknowledge and meet current needs.

Because of ETEK's concern to offer training relevant for the present, the academic level of training has undergone and is undergoing certain changes. Several programs are offered. The entrance requirement for the lower academic four-year pastoral training program is the completion of the sophomore year in high school. However, as the opportunities to receive a high school education are becoming more readily available, the majority of candidates have taken the junior or senior year of high school. The second program offered by ETEK is a three year pastoral training program on the university level of education. In addition to these pastoral training programs, ETEK offers a four year course of training for pastors' wives, preparing them for the ministry to women and children in the church.

ETEK attempts to serve the Church by offering theological education by extension to pastors, teachers of religion and laymen in Kinshasa in order to help them serve the Church more effectively.

In some rural areas extension courses have been offered to inspire and involve laymen in the mission of the Church.

Practical Training

ETEK has arranged for a program of practical work which involves the students in the life and ministry of the Church. The students are engaged in practical work in the city. They instruct Sunday School, catechetical and religious education classes, serve as chaplains, as pastor's assistant, as pastors and evangelists in districts where no congregation exists. A number of new parishes have been established in Kinshasa by the outreach ministry of ETEK students. The opportunity to apply the knowledge, insights and visions acquired through studies, reflection and meditation, provide an important learning experience.

ETEK's philosophy of leadership training is to provide dedicated people with a knowledge of the divine revelation and with an understanding of pastoral duties. ETEK's task as a center for pastoral training is not to produce a hierarchy of salaried pastors who will govern the church, but to prepare men who will assume full pastoral responsibilities and serve the church according to its needs and under the financial resources it is able to furnish, whether as salaried full-time pastors or as part-time lay pastors who earn their daily bread by means of another occupation.

Destiny of the Graduates

The ETEK graduates adhering to the Mennonite Church are serving in the following capacities:

- four men are serving in the pastoral ministries and in church administration.

- five are serving in the pastoral ministry and are teaching.

- five are serving as school chaplains.

- one is teaching at the Bible Institute at Kalonda.

- one is teaching in secular education.

Continued p. 21

GIRLS' SCHOOL at NYANGA

by Lodema Short

A Progress Report

The new girls' school at Nyanga is gradually becoming a reality. This first year will be one of beginnings and learning by trial and error.

Plans for the organization of the school were first drawn up in March of this year. In April work on the proposed campus was begun. There were five small cottages already there which had not been used for several years. It involved repairing these and building a new structure which would house two classrooms and an area for offices and storage. It was hoped the first class could begin in September. This did not give the builder, Albert Drudge and his crew of workmen much time. Building materials had to be ordered. Getting materials and transporting them into the interior often involves waiting.

Some cement was soon obtained and the work of digging the foundation and of making several thousand cement blocks was begun. Stone for the foundation presented its problems because it had to be hauled over a river in dugout canoes and then transported to the station on a truck. But by early July the foundation was in and several thousand cement blocks were made.

September 10th was the date set for the opening of school, but on the 16th no classes were in session. The walls of the new building were up but roofing had not arrived. The five small cottages were ready. They were clean and attractive with new paint and plaster. It was decided to use two of these dormitories for the twenty girls who would be admitted. Another, the largest one will be the dining hall, and still another will serve as the quarters for Mama Musau, a capable Zairian lady, who has

been chosen as Matron or Campus Mother for the girls. The one remaining cottage will serve as classroom until the roofing arrives for the new building and the classrooms and office space are ready for use. At best, conditions will be crowded and incomplete until then.

The students were late in coming and some who had been chosen will probably not be able to come. But there will be others to replace them. There is good interest in the school. Many parents are asking what the school will do for their daughters. They are concerned as to her status when she leaves the school. Will she receive a diploma? What will she be qualified to do with her training?

The Teachers

The teachers chosen for the school were there and ready to take up responsibilities by mid August and were disappointed when they couldn't begin on time. But they are not discouraged and are courageously attacking the problems with the help of the Legal Representative, Kakesa Khakha Gasala and the local high school director.

Frieda Guengerich has been appointed principal of the school. She returned from a year's furlough during the month of August. After moving her belongings from Kalonda to Nyanga and getting settled she said, "We really are beginning from scratch. When I arrived the building was up as far as the roof. The main work of repairing the dorms was done. . . . Other materials were lacking. . . . We had to begin from the beginning. . . . There have been a lot of waits involved. It will be a very pleasant setup when all is done. The last few days have been more relaxed. It really

is wonderful what has been done and we know the Lord is able."

Frieda experienced an extra blessing of the Lord's goodness on her way to Zaire in August. She needed to bring certain supplies for the school with her as it was too late to send them by ocean freight if they were to be used immediately. When packed these things amounted to 30 pounds of excess weight. With customs this could have meant extra expense. When leaving New York she was not charged for the extra baggage and upon her arrival in Zaire, even though the carton was opened and the declaration papers carefully examined, she was not required to pay anything.

Laverna Dick has been studying in Belgium the past year and spent a month at Mutena with her parents, Rev. and Mrs. Elmer Dick before coming to Nyanga. Laverna writes, "I was very impressed with the campus when I got there. The dormitory buildings and all had been plastered on the outside when I got there. The dormitory buildings and all had been plastered on the outside and the wood painted a beautiful bright red. These buildings are now being white-washed and the contrast is quite striking. The roofing hasn't arrived for the classroom building but for now we can start in a different place without too much difficulty. As we face each day we realize that there are a lot of problems which were not anticipated. . . . Personally, I feel that we just need to get going and tackle the problem as it arises. Because it is a new program I don't think that we have any idea as to what many of the problems will be."

Genny Bertsche is the third member of the staff. She has been at Nyanga the past year and worked with girls and with the women. Genny writes: ". . . I am not discouraged. Sometime next week (after September 16th) we will start with twenty girls and do with the make-shift classroom. Laverna will teach all the sewing and nutrition classes. Frieda and I will take the other subjects. I firmly believe this school will get under

way this year. . . . One thing we need badly right now is a permanent, high wire fence around the campus. We cannot use sticks or bamboo because of the termites. The kind of fence we need and want would cost about \$2400 for all the way around the whole plot of ground. (This would insure protection and privacy for all the activities of the school including gardens and recreational facilities). . . . It is urgent. Other improvements can come later but we need this fence NOW."

The Intended Purpose of the School

The Zairian girls have always been able to enter any area of training for which they can meet the requirements. There has, however, always been a desire for a school where they can be trained separately from the boys and not have to compete with them. In the past many of the parents have entered their daughters at other places where such schools have been established. Of those who have gone into the boys' schools, a limited number have succeeded.

There are outlets of service outside the home resulting in the training received in the girls' school, but its basic purpose is to train the girls to be better homemakers — better housewives and mothers. This is especially important when the young men have continued their education and have learned to appreciate and want a way of life with broader horizons than those of their childhood.

The curriculum provides a varied four-year program. The time is given to four main areas.

I. General subjects: Mathematics, French, History, Geography, Civics, Music, Art (aimed at developing taste in the choice of clothing and in home decoration), Religion and Physical Education.

II. Family Education: A study of how to organize the home, Home Decorating, Hygiene and Cleanliness, First Aid, Child Care, Budgeting, Etiquette (in the

Continued p. 21

"What are the responsibilities of the nurse in preparing the patient for surgery? What are his (or her) responsibilities when the patient returns from surgery?"

The TSHIKAJI NURSES TRAINING SCHOOL

by Jeanne Zook

Can you imagine the following, all in the French language taking place in the classrooms of the nursing school at Tshikaji?

"Our lesson today will be on giving a bath to a patient in bed. Have you all read the assigned chapter? . . ."

"You all know how your mothers give an enema in the village. Tell me what you know about them. . . ."

"In the Bacteriology class you have learned about germs. Where do they live? Did you see them in the microscopes? What is the name of the germs that cause pustules? Pneumonia? What conditions favor their growth? What are some of the methods used to kill them? . . ."

"Sterile technique is based on the knowledge that . . ."

"Today we will learn how to wrap objects to be autoclaved . . ."

"To assist the doctor in doing a physical examination you must obtain the following items. . ."

"What are the responsibilities of the nurse in preparing the patient for surgery? What are his (or her) responsibilities when the patient returns from surgery?" . . ."

"Today we will discuss the care of patients with pathology of the nervous system. To begin with, an examination of the patient's nervous system is . . ."

"Hemorrhoids are a real problem to people who suffer from them. Nsungi, please list the types of hemorrhoids that you know about. . . . When a patient comes to you . . ."

"This is an example of the _____ traction apparatus. In order to apply this to the patient you must. . . ."



Mrs. Jeanne Zook, directress of the Tshikaji Nursing School demonstrating with a real patient.

Students who come to the Christian Medical Institute of the Kasai, otherwise known as IMCK, arrive usually after the completion of the junior high or ninth grade. They should ideally be eighteen years old but many are fifteen or sixteen. They begin their grade ten studies simultaneously with their nursing studies. They must complete all the subject matter of grades ten, eleven and twelve, which includes, Algebra and Geometry, Chemistry, Biology and Physics, Psychology, Sociology, History and Geography, French Language and Literature, English language, Religion, Physical Education. At the same time they must master all of the medical and nursing subjects which include, Medical and Surgical Pathology, Obstetrics and Gynecology, Pediatrics, Orthopedics, Neurology, Public Health and Preventive Medicine, Anatomy and Physiology, Bacteriology and Parasitology, Hygiene, Nutrition, Administration, Health Education and for all the subjects, the nursing techniques associated with them. Each student must pass every subject each year before he can go on to the next class level. They must pass stiff examinations, both written and oral, before a State appointed examining board every year.

Of the four hundred students who annually ask for admission to the school about thirty are chosen by written and oral examinations. These are young people who have shown a good Christian character prior to entrance and who are in good health. Over the next four years they are subjected to an extensive formation in medicine and nursing. The graduating classes have been usually ten to fifteen in number, meaning that not everyone makes it. Once a student is admitted every effort is made to assist him to complete the course. Both private and state scholarships are given. They live in spacious dormitories, eat three meals a day, study in a well-stocked library, and receive faculty counseling and help continually. They have a daily chapel and other regular spiritual

challenges. Christian houseparents guide them and yearly retreats are organized for them.

At the end of the four year course the graduates of the IMCK are mature Christian young people who are fully qualified to serve in the health services of Zaire and there is a real demand for their services. Most of them know how to lead others to a knowledge of the Savior and find a real challenge to use the medical work as a means of witness. They find employment in both Church and State hospitals and clinics. Some of them become teachers of nursing. Their futures are as varied as their interests.

There have usually been one or two girls in the school in past years, but the majority of nurses in Zaire are men. The IMCK is trying to admit an equal number of girls and boys at this time as qualified students present themselves. A large new women's dormitory has just been built to house the increased number of young women. Last year twenty of the sixty-five students were girls, or about one-third of the student body. There were two girls in the 1973 graduating class of eleven.

Twentieth Anniversary Year

The year of 1974 marks the twentieth anniversary of the founding of the school at Lubondai, a Presbyterian mission station. In 1964 the current campus of Tshikaji was granted to the school. It is located on the outskirts of the town of Kananga. This year a new teaching hospital is being completed on the grounds adjoining the school with funds donated largely by the women of the Presbyterian Church in the United States. Sam Ediger of Newton, Kansas, is the head builder, with help donated by many other interested people. The hospital will be staffed by Presbyterian and Mennonite doctors and nurses, Zairian and American. Efforts being made to involve the Methodist Community of Zaire in this project are beginning to bear fruit.

Cooperation between the Mennonite community in Zaire and the Presbyterian

in Zaire in the IMCK began in about 1967 with Hulda Banman being added to the staff. Prior to that date most of the Mennonite participation had been with the Kimpese nursing school in lower Zaire, a long distance for students to travel. At the present time, Mennonite students attend both schools, but the Church support is directed toward developing the IMCK. The IMCK is within the geographical limits of the Mennonite community and most students can easily travel home for vacations. For most of them the tribal language is the same as that used in their own area, and patients often come from their own locality.

Funding of the School

At this time funds are being supplied from three sources primarily. The Presbyterian and Mennonite communities of Zaire forward to the school funds given for this purpose in the United States, and the Zaire Government subsidizes the school through the Department of Education. Teachers' salaries are paid by the government, plus all salaried workers who have completed Secondary School or above. The dormitory and boarding costs are paid about half by the student and half by the Government. A few students are subsidized by the Churches including Methodist students. Missionary salaries and travel are paid by their respective boards.

Control of the IMCK

The Institute was brought into being by the Churches and desires to remain an outreach of the Churches, but it is incorporated and exists as a separate legal entity apart from the Churches. It is controlled directly by a Board of twelve people who serve for terms of two years and can be reappointed. Four persons are named by the Presbyterian Church of North America, four others

are named by the Presbyterian Community of Zaire and four by the Mennonite Community of Zaire.

Looking to the Future

It is our goal to increase the number of Mennonite students attending the IMCK, both boys and girls, from all of the Mennonite groups in that area.

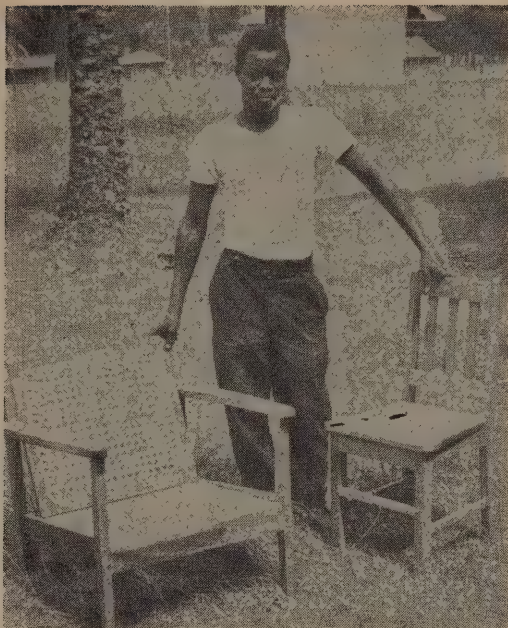
There is a plan discussed to upgrade the present nursing program to the post-secondary school level. These decisions are made at the government level, and as yet no official decision has been made. If the program is upgraded it could be beneficial, but there may also be some negative aspects. Very few girls graduate from high school at this time, so the number going into such a program would be very small. On the positive side, this would eliminate the requirement for students to study the high school subjects at the same time as they are studying the medical courses. If the change comes it will be mandatory, for only schools conforming to the state program can grant a valid diploma.

Summing Up

There are fourteen schools of nursing in the country of Zaire of which only two are Protestant oriented, these are Kimpese and Tshikaji. The Africa Inter-Mennonite Mission has been an active partner in both of these schools. The Mennonite hospitals and dispensaries are currently being manned by graduates from these schools. They are leaders in their communities and in the church. They are carrying on the medical work often in the absence of a doctor. They are the medical missionaries to their communities. We should thank God for their work and pray that He will make them effective witnesses of His love and grace. Let's keep on supporting the efforts to educate the very best Christian nurses.

The VOCATIONAL SCHOOL at NDJOKA PUNDA

by Wilmer Sprunger



A former student of Wilmer Sprunger displaying his product.

The Need for a Vocational School

Zaire is no longer a country with only huts and wild animals. In a newly developing country where more and more people are beginning to live in large permanent homes of brick and concrete it is only normal that they have some fine furniture to go with the improved living conditions. But unfortunately, the number of artisans who can utilize the lovely woods in that country are too few. Mahogany is quite plentiful in most parts of the country and makes very beautiful pieces of furniture. One important reason for the existence of this school is that we hope to graduate some competent workers, who, having recognized the claims of Christ on their life, will wish to help support the young church in Zaire. In addition, the number of boys that the church can train and influence is increased through this school.

How the School Began

And so it was that in the 1950's while the country was still a Belgian colony, the mission established such a school for boys on Mutena Station, located geographically on one extremity of the mission field. There were several missionaries who worked with this school until 1960 when independence came to the country. Due to the tribal conflicts that arose that year, the school disbanded having trained some woodworkers who are still practicing this profession quite capably. The school had been subsidized by the Belgian Government thus relieving the mission of financial responsibility.

For a number of years the Mennonite Church of Zaire tried to get a similar school started, but nothing ever became of it. Finally, at the end of the decade the church asked the mission board to again supply personnel and funds to

make a new beginning of a vocational school program. When we arrived on the field at the end of 1969 after our furlough we found about \$800 worth of good hand, woodworking tools available for the school.

The mission board at Elkhart continued to give an adequate budget to continue the purchasing of more equipment and the preparation of the buildings and physical plant available to us. Instead of stick and mud sheds to house the school program as in the 1950's we had the use of the large seven-room brick building at Ndjoko Punda which had been abandoned for about ten years. This set of buildings included a classroom, office complex and a large six-room brick dormitory nearby. There were several homes available for the missionary teaching staff.

A Miracle Happens

A major problem, after we had a large supply of tools and many students applying to enter the new school, was the matter of qualified personnel to teach. By the month of March 1970, it became obvious that there was no one scheduled to come to help me in teaching the first class of boys who were to have completed junior high school. Since the school was to be taught in French, even if we were able to acquire an industrial arts teacher from the United States at this late date, he would need to go to Europe for one year of language study prior to beginning teaching in September. But we have a wonderful Lord who can do great things when we ask for a specific need. We began to pray that if it were His will for the school to open in September that He provide the teachers. We continued to ready the buildings in faith.

The physical preparation process included new ceilings, glass windows, door locks, painting and purchasing supplies. In June we received a letter from the AIMM office informing us that there was someone in Belgium who had been preparing himself for the past year to teach woodworking in the French language to Algerians. But somehow his

papers were not going through as had been anticipated for the MCC assignment there. Did we need such a person in Zaire? We knew it was the Lord's answer to prayer.

About two or three weeks before school began we learned for sure the Hershbergers were to come and help us. What a joy! Wilbur and Elizabeth Hershberger made a great contribution to the vocational school as well as other activities at Ndjoko Punda. The Lord still performs miracles!

Curriculum and Program

All along it has been the intention of the church leaders that the school follow the government program so as to qualify for subsidy. This would remove the financial burden from the church. This past March I spent ten days going to various church and government offices in an effort to secure the proper papers and recognition for the school to be accredited. The results will be known during this present school year. Sometimes when accreditation is granted in Zaire it becomes retroactive to some time in the past.

The program as it is functioning is for four years with the following subjects being taught—Math, French, Religion, Physics, Electricity, Technology, Understanding Materials, Drawing, and Shop Practice. While some of these are more extensive than others, the students begin to get a basic understanding of certain subjects such as Chemistry, which are completely foreign to them. This is all geared to the woodworking vocation. The end result is not to continue on in school but to have the necessary skills in this particular profession.

Selection of Students

New government regulations state that the requirements for admittance be only a sixth grade primary education. But we have found that such boys are often too young and small, as well as inadequate in the basic understanding of Math and French. So we try to get students who have finished junior high but have not been able to attend a senior high.

Consequently, we try to discourage anyone who is hoping for an office job.

We have had up to six hundred applicants taking the entrance exam but have had to limit those accepted to only twenty-one or twenty-four in the first year class. This permits two or three from each station, usually representing different tribes. This limiting is due to the facilities available as well as the increased personal attention required in such a vocational program.

Most of the boys we admit have studied in our church oriented grade schools and junior high schools, but occasionally we do admit boys with a Roman Catholic background. They seem to readily accept our version of Christianity and adapt to it and they seem eager to know more about the Bible.

Students pay \$60.00 tuition. The money they pay is used for books, supplies, medical attention, and some food. Every week each student receives a certain amount to board out or prepare his own food as he may choose.

The money they pay for tuition comes from any and all relatives who can and will support them. None of them have any money of their own since they have no summer jobs until they come to school. After that, some of them may find some carpenter for whom to work during the vacation months.

We frequently have boys applying for admission who have flunked out of the science-oriented high school at Nyanga station. I still recall one such young man, Yoka, who had not requested a place earlier, but came at the beginning of the school year to "solicit" a place. He was very insistent that we admit him and since the class was not full we accepted him. Yoka really surprised us.

He learned responsibility quite rapidly and when we needed something done it was often Yoka who volunteered. The second year of operation we instituted the student body president and to our great joy the students picked Yoka. Obviously they also recognized his good traits and gave him the due responsibility of his caliber. Last year he was third or fourth in his class and very conscientious. It is a joy to work with such promising young men.

The Future of the School

This year the new power tools shop is completely set up. The equipment consists of a planer, saw, lathe, jointer, drill press and router. These are all powered by a generator which we received as a gift. The program states that the third and fourth year classes are supposed to use power tools and some mass production techniques. Undoubtedly some of them will in later years have shops of their own, and surely some of the graduates will be using power tools in their work.

It is hoped that since we have been observing all the government regulations that soon they will consent to our request of government accreditation and subsidy. But whether or not the government takes over this responsibility, our school will continue to give the students valuable training in the field of woodworking, training them at the same time to be an asset to their church as well as to their country. Surely the Lord will continue to bless this effort if His will is obeyed, as the wall motto on the school office puts it: "Whatever you do . . . do all to the Glory of God" (I Cor. 10:31).

Canadian Farmer Builds Waterwheel in Zaire

A 55-year-old farmer has designed and built a waterwheel in an African village where such a device had never been seen.

Albert Drudge, volunteer with Mennonite Central Committee in Zaire, decided there must be a better way of supplying water to people at and around the Nyanga mission hospital, schools, and farms than the traditional method of hauling it from a stream two miles away.

Drudge's farming background in Stouffville, Ont., had not provided much experience in waterwheels. But in September 1972 he heard about and went to see a working waterwheel at a Catholic mission station at Kasanze, some miles from Nyanga.

"At that time I had no idea I would build one," Drudge said. "I was just curious to find out how a waterwheel works."

But the idea grew. By December Drudge had worked out a plan in his head and put enough of it on paper to merit a grant from the Canadian International Development Agency (CIDA) for the waterwheel project.

CIDA requires local people's involvement in projects they fund. Ten Zairian men working with Drudge dug a channel to divert the stream and excavated a dam. They hauled gravel from an abandoned diamond mine 12 miles away across the Kasai River, and cement from Kananga at a cost of seven dollars a bag.

The seven-foot wheel powers a pump to lift water 400 feet to a storage tank at the African Inter-Mennonite Mission station one mile away. From there, a



Albert Drudge operates the waterwheel he designed and built in Nyanga, Zaire.

distribution system of pipes will carry water to the various station facilities.

Albert and Annie Drudge came to Zaire in 1971 after a term of service at the headquarters in Akron, Pa. The waterwheel is the latest in a series of projects and improvements.

"After the waterwheel," said one of his fellow workers, "it's hard to imagine what other plans might be turning around in Albert's head."

(Used by permission of the Gospel Herald)

According to reports, the response to having water delivered to the Nyanga center was hilarious.

As the first water began to flow from the plastic pipe, nationals shouted and danced.

Who wouldn't? No longer that back breaking trek to carry water from the same stream for everyday use.

Both the school and church center will be served including the thousands of gallons needed for the agriculture program.

Through another special gift, the same center will soon have electricity again from which it has been deprived for quite some time caused by a worn out generator and electrical lines.

Girls' school from 13

home and in society) and Elementary Notions of Child Development and Child Psychology.

III. Sewing: The technique of cutting, sewing by hand and with the machine, the use and care of machines, a study of textiles, the care of garments.

IV. Foods: Nutrition, the choice and preparation of foods that best promote good health and are economical at the same time. The importance of having daily balanced meals is stressed and of using foods locally available and when in season. Attention is given to serving foods in a pleasing and attractive manner.

All is to be presented in view of preparing the student to be able to establish a good home in the environment in which she finds herself—whether it be rural or urban.

A new class will be added each year until the school is a complete four year school. This will demand a corresponding increase in facilities. The classroom facilities will be completed when a Home Economics laboratory can be constructed.

ETEK from 11

ETEK's Staff and Student Body

Ten couples are devoting their time at ETEK to prepare men and women for the various ministries of the Church. Three couples have been assigned by the Africa Inter-Mennonite Mission.

Seventy-eight men and sixty-six women have enrolled for the current academic year. Fourteen couples and one single man come from the Community of Mennonites in Zaire, otherwise known as CMZA, and one couple comes from the Evangelical Mennonite Church of South Kasai in Mbuji mai, otherwise known as the CEMSK.

The Challenge

The Church of Christ in Zaire is confronted with many challenges and needs. Many more dedicated and competent servants are needed to inspire and guide the laity in fulfilling Christ's mission. How the Church will accomplish this mission in the next decades depends very much on how seriously the churches take the preparation of leaders and on how faithfully the schools of pastoral training lead their students to become disciples of Christ and His Word.

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LATEST on the NYANGA GIRLS' SCHOOL

(written September 19, 1973)

By Genny Bertsche

Greetings in the name of our precious Lord to all of the dear ladies in the homeland who are interested in and praying for the new Girls' School at Nyanga. As of this very morning, we began registering girls. We had six who qualified with certificates that show they had completed the "Cycle D' Orientation" School (intermediate school) and who also had the twenty zaires necessary to enter (fifteen zaires will be required for the second semester). We had several girls who wanted to be enrolled but have lesser qualifications. We are still waiting for girls to come from far-away areas since this is to be an "Ecole Professionnelle" (Professional School) for the entire mission.

Right now the teachers are ready to go and there is a lot of interest, but for the most part our school facilities are not yet ready. Although everyone has been working hard and doing his best, we still lack roofing for the two new classrooms, tables and benches necessary for the dining room, and school desks, blackboards and bookshelves. We could have a "Mark Twain" school on the ground out under the mango trees; but we have been promised these "modern" school furnishings and so we are going to wait a few more days until the bare essentials appear. We have great financial needs for the next two years until the time that the school be adequate to train the future wives and mothers of Zaire. Starting any new project out here is like climbing a mountain, "uphill all the way." With the Lord's help and your continued interest, this long-dreamed-for-school will soon be a reality!